

B. 37. a. 24.

The expōsi-

tion of the fyrste Epistle of seynt
Jhon with a Prologge be-
fore it: by W. T.

K. Bible. V. 7.

John. 7.



Excepte a man haue the professio-
ne of his baptyme in his herte he can not
vnderstonde the scripture.

No a man can by no mea-
nes reade/ excepte he be first ta-
ught the lettres of the crosse ro-
we/ euen so it is vnpossible for a
man of what so euer degree or na-
me he be of/ to vnderstode ought
in the scripture vn to the honoure of god / and
healthe of his soule / excepte he be first taught
the professione of his baptym and haue it also
wzitten in his herte.

Whiche profession stondyth in .ii. thynges. The pro-
fession of
The one is the knowlege of the lawe of God vn-
derstondinge it spiritually/ as Chyist expounde our bap-
deth it Mattheu in the. v. vi. and. vii. so that the tyme whe-
rote and life of all lawes be this. Loue thy lord at it is.
God with all thyne hert/ all thy soule/ & all thy
myght/ and thy neybour as thy self for his sa-
ke ad that loue only be the fulfyllnge of the la-
we (as Paule teachythe) and that what so euer
dede we doo and not of that loue/ that same ful-
fillythe no lawe in the sight of God.

And the other is to knowe the promises of
mercies/ whiche ar in oure sauoure Cryste/ vnder
standynge them also purely with out all leuen/
after the mercifullest facion as scripture soun-
dith them/ and after all fatherly loue and kynde-
nesse of God vnto all that repent towards the
lawe and beleue in Chyiste. Gospell.

And to haue this profession wzitten in thyne
herte/ is to consente vnto the lawe that it is ri-
ghteous/ and good/ and to loue it in thine herte

The Prologe.

and to submyt thy selfe therunto for to lerne it/
and to reule and square all thy dedes therby/ &
then to beleue in Crist/ that for his sake/ all thy
synnes whiche thou dyddist befoze the knowlege
of this profession are forgeuen the clerly bothe
pena and culpa to vse the popes termes/ ad that
for no nother satisfactiō to God warde then Cri
stes bloude/ and even so/ that all the synne whi
che we doo after this knowlege/ eyther of chaun
ce/ ignoraunce/ infirmite/ negligencie/ or prouo
kyde and ouercome of the flesshe/ is forgyuē v
s lykwise bothe pena and culpa thozou repentaun
ce and faith in Criste without oure satisfaction
of workes to Godwarde.

¶ Not with stondinge we beinge al connes of
one God/ and seruantes of one Criste must a
gre amonge oure selues/ and he that hath offe
ndyd must mekly knowlege his fault/ and offer
hym selfe to make a mendes vn to vtmost of his
poure/ and if he haue not wher with are forgy
uenes for Cristes sake/ the other is boude to for
give hym. Nether with out reconcyling him se
lfe vnto his brother maye any man be at the fy
rst receaydyd vnto the profession of Cristes fay
the nor contynewe therin / nor be receayd in a
gayne if he be for his open offenses put therout
For howe can a man love his neybour as well
as him selfe / and be sozr that he hath hurt him
excepte he schulde offer hī selfe to make a mēdes?

¶ And we must from hence forth walke in the
life of penaunce (if ye wil haue it so callyd) and
after the doctrine of Crist every man tame his
fleshe with prayer/ fastinge/ and the continuall
meditations of Cristes Penaunce/ and passiōs
for vs/ and of the holy saintes / and with suche
abstinence / and kynde of lpying as euery man



The Prologe.

thinketh most mete for his complexion/ the younger confessinge their infirmities to the elder discreter/ and better lernyd / & aryngge their aduise and holsome counsell for the repressinge of their diseases/ but all/ to tame the fleshe/ and to serue thy neyboure / with owte any superstitious mynde .

¶ But to Godwarde is ther no satisfaccion save faithe in Christes bloude oute of a repentynge herte. For oure outwarde dedes can not be referred vnto God to doo hym seruice in his awne persone/ and to helpe hym or make hym better therwith. We can doo no moze with them/ wether they neuer so perfyte/ and done with all loue/ then satisfie the lawe for the present tyme/ & do oure duty vnto oure neyboures/ & tame oure awne fleshe/ but not to make satisfaccione to God for synne that is ons paste . The synne that is ones commyttyd must God forgyue frelye of a fatherly loue for Cristes sake.

¶ Whē God visiteth vs with syknes / poverty/ or what so euer aduersite it be/ he doth it not of a tyrānouse mynde to satisfie his lust in oure sufferynge of euell to make satisfaccione for the synne that is paste of whiche we repēt and be sorry. But of a fatherly loue to make vs know our selves/ and feale his mercy/ and to tame oure fleshe/ and to kepe vs from synninge agayne. As no natural father punisheth his childe because he delytethe in tormentynge of him / to take satisfaccione for the sinne that is paste. But fyrste teachyth kyndly and sufferyth and forgiueth once or twise/ and then at the last / when he seeth the body so wanton that the childe can not cōtynue in the right waye for the rage of wilde lustes / he beatyth / to subdewe the fleshe only

The Prologge.

And to tame it/ that the doctryne of the father may haue hyz due course in the herte of the chylde/ and shulde not be chokyd with lustes.

Euen so is it of God/ if any of hys chylidzen that haue professed his lawe/ and the faith of oure sauoure/ be negligent to tame his fleshe/ with prayer/ fastynge/ and good dedes after the doctrine of Chryst/ he wyll surely scourge hym/ to brynge hym in to the right way agayne and to kepe that the doctrine of his soules healthe peryshe not in hym. But he takyth noth is mercy from vs ner thynketh on the sinne that is past/ after that we repent and be full conuertyd/ but absoluyth vs both a pena and culpa for Crystes sake/ and is as myghtie and as mercyfull to doo it for Cristes sake/ as the Pope for money besydes that he hath promysed mercifully so to doo.

The knowlege of oure baptyme is the key and the lyght of the scripture.

And agayne as he whiche knowyth his lettres well/ & can spell perfytylly can not but reade if he be diligēt/ and as he whiche hath cleare eyes with out impedymēt oz let and walkyth therto in the lyght and open day can not but se/ if he attende and take hede/ euen so who so euer hath the profession of baptyme wyten in his harte/ can not but vnderstod the scripture if he exercice hym selfe theri/ and compare one place to an other/ and marke the maner of speache and axe here and there the meanynge of a sentence of them that be bettre exercysed.

The Prologge.

For as the doctryne whiche we shulde be ta- **The key**
ught befoze we were baptised/ and for lacke of and lygh-
age is deferryd vnto the peres of discretion is of the scri-
the key that byndeth and looseth/ lockyth and pture.
vnllockyth the consciēce of all synners/ euen so
that lesone/ wher it is vnderstonde is only the
kepe that opennyth all the scripture / and euen
the hole scripture in it self gatherd to gether in
a narowe compas and brought in to a compen-
diousnes. And till thou be taught that lesson tha-
at thynne herte fele the swetnes of it/ the scriptu-
res lockyd and shut op from the / and so dar-
keth that thou couldest not vnderstonde it/ thou-
gh Peter/ Paule oz Cryst hym selfe dyde ex-
pounde it vnto the/ no moze then a blynde man
can se/ though thou set a Candle befoze hym/
oz shewdest hym the sonne oz poyntyddest wi-
th thy fyngre vnto that thou woldest haue hym
loke vpon.

Nowe be we all baptysed/ But alas not one
from the hest vnto the lawest euertaughte the
professione oz meanyng therof. And therfoze we
remayne all blinde generally/ as well oure grea-
te Rabines for all their hie lernyng which they
seme to haue/ as the lay people/ ye and so moche
the moze blynde ar oure greate Clerkes / that
where the lay people for a greate numbze of the
ar taught nought at all/ they be all wzonge ta-
ught/ and the doctryne of their baptyme is all
corrupte vnto them/ with the leue of false glo-
ses/ yete they come to reade the scripture. So
that the lyght whiche they bzyng with them to
vnderstonde the scripture with all/ is vtter dar-
kenes and as contrary vnto the scripture as the
deuele vnto Christ.

Howe the
scripture
is lockyd
vp from
out vnder-
standing

The Prologge.

Why reason wherof the scripture is lothkyd
by and become so darke vnto the / that they grope
for the doore and can fynde no way in / and is
become a mase vnto them / in whiche they wand
dreas in a myst / or (as we saye) led of Robyn
Goodfelow / that they can not cometo the right
way / no though they tuzne their Lappes / and
the brightnes therof hathe blyndyd their eyes
with malice / so that though they belebe not the
scripture to be false / yet they persecute the right
vnderstandinge therof / and can not belebe it tr
ewe in the playne sence / whiche it speakythe to
them in. It is become a tozne againe lane vnto
them / which they can not go thowoe / ner make
it. lynes agre to gether. And finally the senten
ces of the scripture are no thinge but very ride
ls vnto them / at the whiche they cast as the bly
nde man dothe at the crowe / & expounde by ges
se / an hundzethe doctoures an hundzethe wayes
and one man in. xx. sermons alleginge one tex
te after. xx. facions / hauinge no sure doctrine
to cleue vnto / and al for lacke of the right kno
welege of the profession of our baptyme.

He that hathe the profession of his bapty
cyme witten in hert can be no heretyke.



Nother conclusion is this. As he w
hich ever creepith alonge by the grou
nde & never clymyneth can not fal froe
an hie. Even so no man that hath the
profession of his baptycme witten in his
harte can stamble in the scripture / and fal vnto
heresies or become a maker of diuision and sek
tes and a defendre of wylde and vayne opiniōs.
For the hole and only cause of heresies and sek
es is Pride. Nowe the lawe of God truly int
erpreted robbeth al the in whose hartes it is w

The Prologge.

men/ and makyn them as barcas Job of al thynges wherof a man can be moulyd to pryde. And on the other syde they haue bitterly forsake them selues with al their hie lerninge and wisdom and are become the seruantes of Christe only whiche hath bought them with his bloude/ and haue promised in theire hertes vnsaynedly to folowe hym and to take hym only for the auctor of their religion & his doctrine only for their wisdom and lernyng / and to mayntene it in word and dede/ and to kepe it pure and to builde no straunge Doctrine therupon/ and to be at the hiest neuer but felowe with their brethren/ & in that fellowship to waxe ever lower and lower/ and every day moze seruant then otheer/ vnto his weaker brethren / after the ensample and ymage of Christ and after his commaundemente and ordinaunce/ and not in sayned wordes of the pope.

The scrip-
ture ma-
kythe no
heretikes

This be sayde because of them that say that the scripture makyth men heretiques & corrupteth with fals opinions contrarie vnto the professione of their baptym/ and the light wherewith they shulde expounde the scripture is corrupted in to darknes in their hertes / and the doore of the scripture lockyd ad the welles stoppyd vpper they come at it.

And therfore because their darknes can not comprehend the light of scripture/ as it is writt John. i. The light shyned in darknes but the darknes could not comprehend it/ they torne it in to blinde riddles and reade it with out vnderstandinge as lay men do oure lady Mattens or as it were Marlynes propheties ether their myndes vpon their heresies. And whan they come to a place that soundithe lyke / there they rest

The Prologge.

And springe out wonderful expositions to stab-
lische their heresses with al / after the sale of the
boy that wold sayne haue eaten of the pastie of
lamprese but durst not vnto the belles sang vn-
to hym. Syt doune Iake boy and eate of the lā-
prey / to stablische his waueringe conscience with
he al. Is it not a greit blyndenes to say in the be-
ginninge of al to gether / that the hole scripture
is false in the litteral sence / and kylleth the soule.
which pestilent heress to proue they abuse the
texte of Paule saing. The lettre killeth / because
that texte was becoē a rydle vnto thē & they vnder-
stode it not. When Paule by this worde let-
tre vnderstode the lawe given by Moyses to con-
dēne al conscience & to robbe them of al rightw-
isnes to compel them vnto the promises of mercy
that are in Chyist.

Heresse springeth not of the scripture no mo-
re then darknes of the soone / but is a darke clo-
ude that springeth out of the blinde hertes of hy-
pocrites / & couerithe the face of the scripture / &
blindithe their eyes that they can not beholde
the bryght beames of the scripture.

The hole & some then of al to gether is this
If our hertes wer taught thappoyntmēt made
betwen god & vs in Chyistes blood when we we-
re baptised / we had the key to open the scriptu-
re / & light to se & perceyue the true meaning of
it / & the scripture shulde be easy to vnderstonde.
And because we be not taght that profession / is
the cause whi the scripture is so darke / & so farr
passinge our capacyte. And the cause why our ex-
positions ar heresses / is because we be wroḡ ta-
ught / & corrupte with false opiniōs befor hande
& made heretikes yer we come at the scripture / &
haue corrupte it / & it not vs / as the taste of the

The Prologe.

like makethe holsome & wel seasonyd meate biter/ werish & vnfaury. Neuertheles yet the scripture abydeth pure in hyz self & bright/ so that he which is sounde in the faith shal attore perceue that the iudgement of the heretikes is corrupte in their expositions/ as an hole man dorh feale attore euē with smellige to the meate that the tast of the like is infectyd. And with the scripture shal thei euer improue heresses & false expositions/ for the scripture purgith the hyz selfe/ euē as the water once in the yere casteth al filthines vnto the sides. Whiche to be true ye se by the attorite of Paule. 2. Timoth. 3. saing. All the scripture was giue of god by insperatio/ & is good to teache with al/ to improue & so forth. And by the ensample of Christ & the Appostles/ how they cofoundid the Jewes with the same scripture which thei had corrupte/ & vnderstode the amisse after their awne darknes/ & as ye se by the ensample of vs nowe also / howe we haue manifestly improuid the hipocrites i an hundzeth textes which they had corrupte to proue their false opinions brought in besides the scripture/ & haue drinē the of. And they be fled & opely confesse vnto their shame that they haue no scripture & sing a nother songe/ & say they receauyd the by the mouth of the Appostles. Vnto which stoppinge oystre. I aunswer here grossly/ seig thei ar answerde befor. That as he were a fool which wolde trust him to tel his money in his absenc that hath pyked his purse befor his face/ euē so lithe ye haue corrupte thopē scripture befor our eyes & taken with maner that ye can not denie/ we wer madde to beleue the/ which hath lpen. x. ye. yet as ye say I pour rote mawes/ shuld nowe be holzō for vs ye haue chwed & migled it with yur poizō spetel

The Prologge.

Can ye beare vs in hande & perswade vs thynke
ye with youre sophistrie to beleue that ye shulde
ministre youre secret traditions without ground
de trulie/when we se youre minstre the open scrip-
ture fallie? Can ye bewyche oure wittes with
yourre poetrie to beleue that ye shulde minstre
your secret traditions for oure profyt when we
se youre corrupte the open scripture to the losse of
oure soules for youre profyt? Nay it is an hun-
dred tymes more lykly that ye shuld be false in
secret thinges then in open. And therfore in the
very sacramētys whiche the scripture testifieth/
that Christ hym self ordened them we must ha-
ue an eye onto youre hande/ & we ye minstre the.
And as we restore the scripture vnto hir right
vnderstōdyng frome youre false gloses: euen so
delyuer we the sacramentes and cerimonies vn-
to their right vse fro youre abuse. And that must
we doo with the scripture/ which can corrupte no
man that commyth therto with a meke spryte/
sekyng there only to satiate hym self like Christ/
acordinge to the profession and bowe of ou-
re baptisme. But contrary wise/ he shal therfynde
the myghtie power of God/ to altere hym/ and
chaunge hym in the inner mā a litle and litle in
processe vntill he be full shappen after the image
of oure sauoure/ in knowlege and loue of all tre-
uth and power to worke ther after.

¶ Finally then for as moche as the scripture
is the light and lif of Godes electe/ and that mi-
ghtie pouwer wherewith God createth the and
shapeth the/ after the similitude/ likenes & ve-
ry facion of Christ/ and therfore sustenaunce/
comforte/ and strengthe to courage the/ that they
may stonde faste/ and endure and merily beare
their soules health/ where with the lustes of the

The Prologge.

As he subdued and kylled/ and the spzpt molliffed and made softe/ to receyue the print of the ymage of oure sauoure Iesu. And as moche as the scripture ys so pure of it self that it can corrupt no man/ but the wykyd only/ which ar infect before hand and yee they come at it/ corrupte it with the heresies they bzing with the. And for as moche as the complaynt of the hypocrites that the scripture makyth the heretykes is bayne and fayned/ and the reasons wherwith they wolde proue that the lay people ought not to reade the scripture false/ wekyd/ & the frute of rote tres/ therfor are they full seruantes of Christ & faithfull ministris and dispensars of his doctrine/ and trewe hertyd toward their bzethern/ which haue giuen them selues vp in to the hande of God/ and put them selues in ieoperdy of all persecution/ their very lyf dispysed/ and haue translated the scripture puerly and with good conscience/ submittynge them selues/ and desiringe them that can to amend their translation/ or (if it please them) to translate it their selues/ after their best maner/ yee and let them sowe to their gloses/ as many as they thinke they can make cleue therto/ and then put other mens translation out of the waye.

Howe be it though God hath so wrought with them that a greate part is translated/ yet as it is not ynoughe that the father and the mother haue bothe begottē the childe and brought it in to this world/ except they care for it & bzing it vp till it can helpe the self. Eue so it is not ynoughe to haue translated though it were the hole scripture in to the bulgar and comē tonge/ Except we also brought agayne/ the light to vnderstand it by/ & expell that darke cloude whi-

The Prologge.

Ich the hypocrites haue spzed ouer the face of the scripture to blynd the right sence and true meaning ther of. And therfore at there diuerse introductions ordeyned for youe/ to teache youe the profession of your baptyme the only light of the scripture / one vpon the pistle of Paule to the Romans and a nother callyd The pathe way in to the scripture. And for the same cause/ have I taken in hande to enterpret this pistle of saint Ihan the Euangeliste to edifie the laye man and to teache him howe to reade the scripture / and what to seke therein / & that he may haue to answer the hipocrites and to stoppe their mouthes wth the all.

And first vnderstande that al the epistles that the Apostles wrote/ at the Gospel of Christ/ though al that is the gospel be not an Epistle. It is called a Gospel/ that is to say glade tydinges/ because it is an open preachinge of Christ/ and an Epistle/ because it is sent as a lettre or a bil to them that are absent.



Here begynneth the first Epistle of Saynte John.

Chapi. I.

That whiche was from the begynninge declar we vnto you / which we haue herde / which we haue seene with our eyes / whiche we looked vpon / and oure handes haue handled of the worde of life. For life apperide / and we haue seene / and beare witnesse and shewe vnto yow that everlastinge life / whiche was with the father and opered vnto vs.

In that saint John saith. The thinge which was from the beginninge / and the euerlastinge life that was with the father / he witnesseth that Christe is very God / as he dothe in the beginning of his gospel sainge. The word of the thing / was at the beginninge / and the thinge was with God / and that thing was god / and all thinges were made by it.

And when he saith / which we hard and sawe with our eyes / and our handes handled him / he testifieth that Christ is very man also / as he dothe in the beginninge of his Gospel sayenge. The worde of that thing was made fleshe / that is / be came man. And thus we haue in playne open wordes a manifest article of oure faythe / that our saviour Christe is very god & veri man.

The fyfte Chapter.

TWhiche article who so euer not only be-
 lythe/ but also beleveth in it/ the same is the so-
 nne of God/ and hath everlastinge life in him/ &
 shal never come in to condēnacion/ as it is wri-
 ten. John the. i. He gave them power to be the
 sonnes of God/ in that they belevyd in his na-
 me. And John the. iii. he that beleveth in the
 sonne hath everlastinge life. And a litle befo-
 re in the said chaptre. He that beleveth in him
 shal not be condemnid. And to beleue in the wo-
 rdes of this article/ is that eatynge of Chrystes
 fleshe and drynkinge his bloude of which is spo-
 ken John. vi. The wordes whiche I speake ar
 spyrte & life/ & the fleshe profiteth not at al/ mea-
 ninge of the fleshy cryg of his body/ & fleshly d-
 rynge of his bloude. There is therfor greate dif-
 ference betwene belevinge that there is a God &
 that Chyist is God & man/ and to beleue in God
 and Chyist God and man/ and in the promyses
 of mercie that are in hym. The first is commu-
 ne to good and bad/ and vnto the deuels therto
 and is called the faith and beleue of the historie
 The seconde is propre vnto the sonnes of God
 and is their life/ as it is wryten. The rightwysse
 lyveth by faith/ that is / in puttinge his trust/
 confidence/ and hole hope in the goodnes/ mer-
 cie/ and helpe of God/ in al aduersities/ bodely
 and gostly/ and all temptacions/ & even in sin-
 ne and hel/ howe depe so ever he be fallen therein

But as he whiche fealyth not his disease/
 can longe for no healthe/ euen so it is impossible
 for any man to beleue in Chrystes bloude/ excep-
 t as Moyses have had hym first in cure/ and withe
 his lawe have robbyd him of his rightwysnes/
 and condemnid him vnto everlastinge deeth & d-
 haue shewyd hym vnder what damnacion they

To bele-
 ue in Ch-
 rist.

Moses.

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The fyrste Chapter.

ar in by byrthe in Adam. And howe all their dedes (appere they neuer so holie) ar yet but damnable synne because they can refer nothinge vnto the glozie of God/ but seke the selues / their awne proffyt / honoure and glozie. So that repentaunce toward the lawe must go before this belefe/ and he whiche repetythe not / but consenty the vnto the life of synne hathe no parte in this faithe.

And when John callyth Christ the euerlasting life that was with the father/ he signifieth that Christ is our life/ as after in the pistle/ & in the first also of his gospell sayenge. In hym was Christ is life. For vntill we receaue life of Christ by fai oure life. the we ar dead & can be but deade/ as faith John in the. iij. He that beleuyth not in the sonne/ can se no life/ but the wraethe of God abydithe vpon hym. Of whiche wraethe we ar heyres by byrthe sayth Paule. Ephe. ij. Of which wraethe we ar ignorant/ vntill the lawe be published/ & walke quietlie after oure lustes/ and loue God wickedly/ that he shuld be content therewith and mayntene vs therin contrary vnto his Godly & righteous nature. But asone as the lawe (whose nature is to vtter synne. Rom. iij. and to sette man at variance/ withe God) is preached/ then we first awake out of oure dreame/ and se oure damnation/ and hathe the lawe whiche is so contrary vnto oure nature/ & grouge against God therto/ as poinge children doo against their eldres when they first commade/ and counte God a cruell tyrant because of his lawe in that he condemneth vs for that thing which we can not loue/ nor of loue fulfyll.

But whē Christ is preached/ howe that God Christ. for his sake receauyeth vs to mercie/ & forgiveth

The fyrste Chapter

vs all that is past/ & hence forth rekeneth not
vnto vs oure corrupte & poysoned nature/ and
takyth vs as his sonnes/ ad putteth vs vnder
grace and mercie/ and promysithe that he will
not iudge vs by the rigoroufnes of the lawe/
but nourture vs with all mercie and patience/
as a father most mercyfull. Only if we will sub
mitt oure selues vnto his doctryne and lerne to
kepe his lawes. ye and he will therto consyder
our mekenes/ and what so euer chaūseth neuer
eakythe away his mercy/ tyll we cast of the yoke
of oure profession first/ & run away with vt
ter defiaunce/ that we wyll neuer come moze at
scole. Then oure stubbozne & harde hertys molli
fie and war softe/ and in the confidēce and hope
that we haue in Christ and his kindenes we go
to God boldly as vnto oure father and receaue
life/ that is to say loue vnto God and vnto the
lawe also.

That whiche we haue sene & herd
we declare vnto youe that ye may ha
ue felowship with vs/ and that oure
felowshipe may be with the father/ &
with his sonne Jesus Christ. And
thes thinges we wyte vnto you that
pouer ioy may be full.

The twi
cheston of
al truedo
ctrine & p
achers.

To bringe vnto the felowshipe of God and
Christ/ and of thē that beleue in Christ/ is the fi
nal entēt of al the scripture/ why it was giue of
God vnto man/ & the only thige whiche all tre
we preachers seke/ & wherbi ye shal euer knowe
& discern the true worde of God feome all fal
se/ & counterfayted doctryne of vayne traditiōs

3

The fyrste Chapter.

& the true preacher frome the wylie hypocrite.
We preache vnto youe (saith John) that euer
 lastinge life whiche we haue herd / & in heringe
 receaued thoroowe fayth & ar suer of it / to drawe
 youe to vs out of the felowshipe that ye haue
 with the damned deuells in synfull lustes and
 ignoraunce of God / for we seke youe & not you-
 res as saith Paule. ij. Corin. xij. we loue youe as
 oure selues in God / and therfor wold haue youe
 felowes / and equall with vs / & byld youe vpon
 the foundation layde of the Apostles and Pro-
 phets which is Christ Jesus / & make youe of
 the household of God for euer / that ye / & we / fe-
 lawes & bzethern / and coupled to gether in one
 sprite / in one faith and in one hope / might haue
 oure felowshipe therby with God / and become
 his sonnes and heyres / and with Jesus Christ /
 beinge his bzethern & coheyres / and to make you-
 ure Joy full thoroowe that glade tydings / as
 the Angell said vnto the shepardes Luc. ij.
 Beholde I shewe youe greate Joye that shalbe
 vnto all the people / howe that ther is a sauou-
 re bozne vnto you this day which is Christ the
 lord. And thes tydings we bringe you with the
 word of God only which we receauid of his sprite /
 and owte of the mowthe of his sonne as true
 messengers.

We preache not oure selues / but Christ oure
 lorde / & vs youre seruautes for his sake / we do
 not loue oure selues / to seke yours vnto vs / th-
 at after we had with wiles robbide youe of all
 ye haue / we shulde exalt oure selues ouer youe
 & seperat oure selues fro youe & make oure sel-
 ues a seuerall kyngdome / free & fraike raynyng
 ouer youe as hethen tyrautes & holdinge youe in
 bodageto serue our lucre & lustes taglinge youe

The fyrste Chapter

conscience withe doctryn of man which draweth from God and Christ and fearynge youe with the bugg of excommunication agaynst Godys word. Or if that scrupyd not/shakynge a shewerd at youe.

And this is the tydinges whiche we haue herd of hym/and declare vnto youe/that God is light and in hym is no darknes at all. If we say that we haue felowship with hym/ & yet walke in darknes we lye/ and do not the truthe. But and if we walke in light as he ys in lyght/ then haue we felowship to gether/ & the blood of Christ his sone/cleansith vs from all synne.

As the deuell is darknes and lyes/so is God light and trueth only/ and ther is no darknes of falsched and cōsentynge to wikednes in hym. And the brightnes of his light is his word and doctrine/ as the .c. and. xix. Psalme saith. Thy word is a lantern vnto my fete and a light to my pathes. And Christ is the light that lightneth all men. And Chapostles ar called the light of the world/ because of the doctrine. And all that knowe trueth ar light. ye wer once derknes saith Paule. Ephe. v. But nowe light in the lord/walke therfor as the chyliden of lyght. And good workes ar callyd the frutes of light. And all that lyue in ignoraunce ar called darknes/as he saith afterward/ he that hateth his brother walketh in darknes. for if the light of the glozi

4
The fyrst Chapter.

his Gospell of Christ did shyne in his harte/
he coulde not hate is brother.

¶ By walkynge vnderstonde/ cōsentinge/ do-
punge/ and workinge. If then we walkin dark-
nes/ that is/ consent and work wykednes/ and
say we haue felowship with God welye. For/ to
haue felowships with hym/ is to knowe and con-
sent and professe his doctrine in oure hertes.

walkyn-
ge in dar-
knes or
in light.

Nowe if the commaundementes of God be wri-
ten in oure hertes/ oure mēbres cā not but prac-
tise them and shewe the frute. So whether light
or darknes be in the hert/ it wyl aperc in the
walkinge. For/ though the oure mēbres be neuer so
deade vnto vertue. yet if oure soules knowlege
the truthe & consent vnto rightwisnes/ we haue
the spzite of life in vs. And saith Paule Roma.
viii. If the spzite of hym that reysed vp Iesus
fro deeth be in youe thē will he that rayled vp Je-
sus fro deeth/ quike your mortall bodies/ by the
reason of the spzite that dwellyth in youe. So
that it is not possible for hym that knoweth the
trueth & cōsentyth therto to cōtynewe in synne.
And thē finally if we haue the light in oure her-
tes & walke therein/ thē we haue felowship with
God/ and ar his sonnes and heires/ and ar pur-
ged from all synne thorow Christes bloud.

¶ If we saye we haue no synne we di-
sceaue oure selues and trueth is not
in vs.

¶ If we thinke ther is no synne in vs / we ar
begyld and blynde and the light of Godes wo-
rd is not in vs / & ether folowe synne as bestys
without conscience at all. Or if we se the grosse
synnes/ as Murther/ Theft/ ad adultery/ yet

The first Chapter.

we haue hanged a vayle of false gloses vpo Mo-
ses face/ and se not the brightnes of the lawe/ ho-
we that it requirerh of vs as pure an herte to
God / and as greit loue vnto oure neybour as
was in oure sauoure Iesus and ceaseth not be-
foze to condemne vs as synners.

T If we knowlege oure synnes he is
faythfull and iust to forgive vs oure
synnes and to cense vs frome all vn-
rightwisnes.

T If we confesse oure synnes/ not in the pre-
stes eare (though that tradition restoyd vnto
the right vse were not damnable) but in our he-
rtes to God with trewe repentance and fast be-
leue. Then is he faithfull to forgiue and to pur-
ge vs / because of his merciful truthe and promi-
se. For he promysed Abraham that in his seede all
the world shuld be bleside frome the curse of sin-
ne. And hathe abountantlie renued his euerla-
stinge mercie vnto vs in the newe testamēt / pro-
mysinge that oure sinnes shalbe forgiven vs in
Christes bloude/ if we repent and trust therto.

T If we say we haue not synned we
make him a lyer and his worde is not
in vs.

T For his word testifieth against vs / that we
ar al synners/ y^e and else Christe died in vayne
Salomon saith. 3. Reg. 8. That ther is noman
that synneth not agaynst God. And Paule pro-
ueth by thauozite of the scripture vnto the Ro-
mans that we ar al synners. with out exception

The fyrst Chapter.

And the scripture witnessith that we ar damnable synners / and that oure nature is to synne. Whiche corrupt and poysoned nature / though it be begunne to be healed / yet is it never thorough hole vntil the hower of death. For the which cause with al our best frutes / ther growe wedes amonge. Nether can ther be any dede so perfecte that could not be amendyd. when a blynde bon- gler wondereth at his gloriouse workes / a con- nyng man that hath a clere iudgment perceiveth that it is impossible to make a worke that could not be made better. Nowe the lawe re- quireth workes of vs in the hiest degre of per- fecti- on and ceaseth not to accuse vs / vntil our wo- rkes flowe naturallie / as gloriouse in perfecti- on as the workes of Christ. And Christ teacheth vs to pray in our p^r noster forgeue vs our tres- passes as we forgeue our trespassers. Wherby ye may easie vnderstonde that we synne daily one against a nother and al against God. Christ taught also to pray that oure father shuld not let vs slyp in to temptation / signifieng that our nature can not but sinne if occasions be geuen / except that God of his especial grace kepe vs ba- ke. Whiche p^ronite to synne is damnable synne in the lawe of God. Dauid prayed in the. 68. Ps- alme. Let not the tempest drowne me / let me not fal in to the bottom / and let not the p^ret shut his mouth vpon me / as who shulde saye. fyrst ke- pe me God frome synnyng / then if I shal cha- unce to fall as no keth can escape / one tyme or other / then cal me shortly bake agayne / and let me not synk to depe therein / & though I yet fal never so depe / yet Lorde let not the way of mercie be stopped / signifieng that it is impos- sible to stand of our selfs / & moche lesse to ryle agē

The .ij. Chapter.

Whiche impotencie and feblenes is dānable in the lawe of God/ except that we sawe it/ and repented and wer fled to Christ for mercie.

Chapitre .ij.

My little chyl dren/ I write thies thynges vnto youe that ye synne not. And thoughē any man synne/ yet we haue an Aduocate withe the father/ euen Jesus Christ/ whiche is righteous.

I write vnto youe on the one syde/ that God is light & therfor that no man which willinglie walkyth in the vnfrutefull workes of darknes hathe eny fealowship with that light or parte in the bloude of his sonne. And this I write and testifie vnto you my deare childrē/ that ye synne not/ that is that ye consent not vnto synne/ and shuld synne of lust and purpose malitiously but contrarie wise that ye feare God & resist synne with all your might and powre accordeinge as ye haue promised. For who so euer synneth of purpose after the knowlege of trouthe/ the same synneth against the holie gost remediles. Hebrews .vi. and also .x.

And on the other syde I testifie vnto you that we be all way sinners/ though not of purpose & malice/ after the nature of damned deuells/ but of infirmities & frailties of oure fleshe/ which flesh not only letteth vs that oure workes cannot be perfect/ but also nowe and then thowē manyfold occasions and temptacions carryeth vs cleane out of the right waye spite of oure hertes.

The .ij. Chapter.

Now be it (I say) if whē the rage is past/ we tu-
rne vnto the right way agayne/ and confesse our
sinnes vnto our father with a repenting hert/ he
hath promysed vs meercie / & is true to fulfil it.
So that if we sinne not diuellishlie againe the
holie gost/ refusing the doctrine which we cā not
improbe that it shuld not be true/ but after the
frailtie of man/ ther is no cause to dispaire: for
we haue an aduocat & an intercessor with the fa-
ther/ even Iesus Christ that is righteous.

Our
aduocate
Jesus.

The name of our aduocat is Iesus/ that is
to say a savioure. Cal his name Iesus said the
angel to Ioseph/ for he shal saue his people fr-
ome their sinnes. Matth. I. And this aduocat
and our Iesus to save vs from our sinnes/ con-
tinueth ever/ as it is wryten. Hebre. 7. and hath
Sempiternum sacerdotium/ an everlastinge of-
fice to make an attonement for sinne. By the rea-
son wherof saith the text/ he is able ever to save
them that come to God throughe hym/ with rep-
entance and faith / & liveth ever to speake for
vs. And beside, that oure Iesus is God/ and al-
mightie. He toke our nature vpon hym/ and fe-
lte al oure infirmities and sicknesses / and in fel-
pyng lernyd to haue compassiō on vs/ & for cōpa-
ssiō cryed mightely in prayers to God the father
for vs/ and was herd. And the voyce of the same
bloude that once cryed/ not for vengeance as A-
bels/ but for merce only/ and was herd/ cryeth
nowe and ever/ and is ever herd/ as ofte as we
call vnto remembrance with repentynge faith
howe that it was shed for oure sinnes. He is al
so callyd Christus/ that is to say king anoynted
with al might and powre over sinne/ deth & hel
and over al sinnes/ so that none that flyeth vnto
hym shal ever com in to iudgement of damnatiō

Christus

The. ij. Chapter.

He is anoynted with al fulnes of grace/ and hath al the treasure and riches of the sprite of God in his hande/ with whiche he blessith al men according to the promyse made to Abraham / and is therto merciful to giue vnto al that cal on hym. And howe moch he louyth vs I report me vnto the ensample of his dedes.

And he is righteous/ both towarde God in that he neuer sinned/ and therfor hath obtayned al his fauoure and grace/ and also toward vs in that he is true to fulfil al the mercie that he hath promised vs/ euen vnto the vttermost Iot.

And he is the satisfaction for oure synnes/ and not for oures only/ but also for all the worldes.

That I cal satisfaction the Greke callithe Ialamos/ and the Hebrewe Copar. And it is first taken for the swagynge of woundes/ sores/ and swellinges / and the takinge away of payne and smart of them . And thence is borrowyd for the pacieng and swaging of wrath and angre/ and for an amendes makynge/ a contentynge/ satisfaction/ a raunsome/ and makynge at one/ as it is to be aboundatlie in the Bible. So that Christ is a full contentynge/ satisfaction and raunsome for oure synnes . And not for oures only whiche are Apostles & disciples of Christ while he was yet here/ or for oures which are Iues or Israelits & the seed of Abraham/ or for ours that nowe beleue at this present time/ but for al mens synnes/ both for their synnes which went befoze and beleved the promises to come/ & for oures which haue sene them fulfilled/ and also for al them which shal afterwarde beleue vnto the worldes ende/ of what so ever nation or degre they be. For

7
The .ij. Chapter.

Paule commaundeth .i. Timoth. 2. to pray for
al men & al degrees / sainge that to be acceptable
vnto our sauioure God / which wil haue al men
saued & come to the knowleg of the trueth / that
is some of al nations and al degrees / and not the
Jewys only. For (saith he) there is one God / and
one mediature between God and man / the man
Christ Jesus / which gaue hym self a redemptiō
and ful satisfaccion for al men.

¶ Let this therfore be an vndoubted article of
thy faythe / not of an historie faithe as thoue be-
leuest a gest of Alexandre / or of the olde Romay-
nes / but of a liuely faith and belefe / to put thy
trust and confidence in / & to by & sel theron / as
we saye / & to haue thy sinnes taken away / & thy
soule saued therbie / if thou hold it fast: & to con-
tinewe euer in sinne / and to haue thy soule dam-
ned if thou let it slip / that our Jesus / our saui-
oure that sauyth his people from their sinnes / and
our Christ / that is our kynge ouer al sinne / deth
and hel / anoynted with fulnesse of al grace & w-
ith the Spirit of God / to distribut vnto al men /
hath accordinge vnto the Epistle to the Hebrues
and al the scripture / in the dayes of his mortall
fleshe / with fasting / praing / sufferinge / & cryeng
to God mightilie for vs / & with shedinge his
bloude made ful satisfaccion both a pena & a cul-
pa (with our holy fathers leue) for al the sinnes
of the world bothe of theirs that went befoze / &
of theers that cōe after i the faith / whether it be
Original sinne or actual / & not only the sinnes cō-
mittid with consent to evyl i tyme of ignorance
befoz the knowleg of the truth / but also the sins
done of frailete after we haue forsaikē euil & cō-
sented to the lawes of God i our hertes praising
to folow Christ & walke i the light of his doctrie

The. ij. Chapter.

**Christe
only is
our saui-
oure.**

¶ He saueth his people fro their sinnes. **Ma-
th. 1** and that he only. So that ther is no nother
name to be saued by. **Actes. 4.** And vnto hym be-
re al the **Prophetes** recorde / that al that beleue
in hym shal receave remission of their sinnes / in
his name. **Actes. 10.** And by him only we haue an
entrynge in vnto the father and vnto al grace.
Ephe. 2. 3. and **Rom. 5.** And as many as come
befoze him at thebes and murtherers. **John. 10.**
that is who so ever preachith any other forgib-
nes of sinne than theroue faith in his name / the
same sleeth the soule.

¶ This to be true / not only of original but al
so of actual / and aswel of that we commit after
our profession / as befoze / mapst thou evidently
se by the ensamples of the scripture. **Christ** for-
gaue the woman taken in adulterie. **John. 8.** ad
a nother whome he healed **John. 5.** And he forg-
aue publicanes and open sinners / and put none
to doo penance as they cal it / for to make satisf-
action for the sinne / which he forgave thozoue re-
pentance ad faith / but inioyned them the life of
penance / the profession of their baptym / to tame
the flesh in keppng the commaundementes and
that they shuld sinne no moare. And those sinne-
rs wer for the most parte **Jewes** and had there
Original sinne forgiven the befoze thozoue fai-
th in the testament of **God.** **Christ** forgave his
Apostles their actual sinnes after their professi-
on which they committed in denyng hym / and
put none to doo penance for satisfaction. **Peter**
actes. 2. absolue the **Jewes** thozowe repentance
and faith frome their actual sinnes whiche they
dyd in consentinge vnto **Christes** deeth / & enioy-
ned them no penance to make satisfaction. **Paul**
also had his actual sinnes forgiven hym frely

The. ij. Chapter.

thozow repentance and faith with out mention of satisfacion. Actes. 9. So that accordinge vnto this present text of John. If it chaunce vs to sinne of frailtie/ let vs not despaire for we haue an aduocate and intercessour/ a true attornei with the father Iesus Christ righteous toward God and man/ and is the reconcilinge and satisfaciō for oure sinnes.

For Christes workes are perfecte/ so that he hath obtained vs al mercye and hath sett vs in the full state of grace and fauoure of God/ and hath made vs as welbeloued as the Angeles of heauen/ though we be yet weake. As the yonge childzen though they can doo no good at all ar yet as tenderly beloued as the olde. And God for Christes sake hath promised that what so euer euel we shal doo/ yet if we turne and repēt he wil neuer moare thinke on our sinnes.

Thou wilt say/ God forgiveth the displeasure but we must suffer payne to satisfie the rightwisnes of God. And then God hath a rightwisnes whiche may not forgive payne and all/ that the poore sinner sholde go stockfre with out ought at al. God was vnrightwise to forgive the these his payne and al thozow repentance and faith vnto whom for lak of lesyure was no penance enioyned. And mi faith is / that what so euer ensample of mercy God hath shewyd one/ that same he hath promised al/ ye wil he perature forgive me/ but I muste make amendes? If I owe you. xx. li. ye wil forgive me/ that is/ ye wil no moare be angre / but I shal pay you the xx. poundes. Popyshe forgiuenes with whom it goeth after the comen pzoerbe/ no peny no pardone. His fatherhed giveth pardon frelie/ but we must pay money abundantlie.

Popishe
forgiveness.

The. ij. Chapter.

Pauls doctrine is. Roma. 9. if a man worke/ it ought not to be sayd/ that his hye was giuen hym of grace or faboure/ but of dutye: But to hym that werketh not: but beleueth in hym that iustifyeth the vngodly / his faith (he sayth not his werkes although he comaundeth vs diligently to worke and despiseth none that God commaundeth) his fayth (saith he) is rekened him for his rightwisnes. Confirminge his saing with the testimony of the Prophete Dauid in the. 32. Psalme: sainge. Blessed is the man vn to whō god imputeth or rekeneth not his sinne: that is to saye/ which man although he be a sinner: yet God laeth not it to his charge for his faithes sake. And in the. xi. he saith. If it come of grace then it cometh not of workes. For then were grace no grace saith he: for it was a very straunge speakinge in Pauls eares to cal that grace that came of deseruinge of workes. Or that deseruinge of workes/ whiche came by grace. for he rekened werkes and grace to be contrary in sicke maner of speache. But oure holye father hath coupled them to gether of pure liberalitie I dare say / and not for couetuosnes. For as his holynesse if he haue a cause agaynst any man / immediatlie bzeith the out an excommunication vpon hym and will haue satisfaction for the vttermost farthinge and somewhat aboue / to teache them to be ware agaynst another tyme yer he wil blise agayne frome the terrible sentence of his hevy curse / even so of that blessed complexion he describeth the nature of the mearcie of God that God wil remitte his angre to vs vpon the appoyntment of oure satisfaction. When the scripture saith Christ is oure rightwisnes/ oure iustifienge/ oure redemp-

tion / oure attonement / that hathe appeased /
God and clenseth vs frome oure synnes / and al
in his bloude / so that his bloude / is the satisfac-
tion only.

¶ And that thou mayst the better perceave workes
the falsched of oure holye fathers fleshlie imagi- can be no
nation / call to mynde howe that the scripture satisfacti-
saith. John. the fourth Chapter. God is a spirit- on for sin-
te and must be worshipped in the spirite. That ne to god
is / repentance / faith / hope / and loue towarde ward.
his lawe and oure neybourne for his sake is his
worshipe in the spzite. And thefore who so eu-
er worshpethe God withe workes / and refer-
ryth his workes to God / to be a sacrifice vnto
hym / to appease hym as though he deltyed in
the worke for the workes sake / the same ma-
keth of God an image or idoll and is an ima-
ge serber / and as wyked an Idolatre as euer
was eny blynde hethene / and serbeth God after
thimagination of his owne hert and is abomi-
nable vnto God / as thou seist in howe many
places God desieth the sacrifice of the children
of Israell / for the sayd imagination. So that
whoso euer supposith that his candle stekynge
before an Image / his puttinge a peny in the bo-
re / his goynge a pilgremage / his fastynge / his
wolward goynge / barefoot goynge / his crowe-
ching / knelynge / and payne takinge / be sacri-
fice vnto God / as though he delited in them /
as we in the gestures of Iake Rapes / is as bly-
pnde as he that gropithe for his way at none.
¶ Godes worship is to loue hym for his merce / Godes
and of loue bestowe all owre workes vpon ow- worship.
re neybourne for his sake / and vpon the tamyn-
ge of oure fleshe / that we synne not agayne / w-
hiche shuld be the cheyft care of a Christen man

The.ij. Chapter.

while Christ careth for that that is once past and committed al redy/ whether before oure profession or after. For the conditions of the peace that is made between God & vs in Christes blood are thiese. The lawe is set before vs/ vnto which if we consent and submit oure selues to be scholars therof/ then are not only al oure forsynes forgiven both pena and culpa (with our holy fathers licence euer) but also al oure infirmities / weaknes / prouide / rediness / and motions vnto sinne are pardoned and taken awayth and we translated frome vnder the damnation of the lawe whiche damneth as well those infirmities as the sinne that springeth of them / and putteth vs vnder grace. Roma. 7. So that we shal not henceforth/ as long as we forsake not our profession be iudged/ by the rigourness of the lawe But chastised if we do amysse as children that are vnder no lawe. Nowe then if god in Christ pardon oure infirmities / by reason of which we can not escape but that we shal nowe and then sinne it folowith that he must likewise pardon the actual sinne which we doo compelled of those infirmities in spite of oure hertes and agaynst the wil of the spyte. For if thou pardon the synnes of the syke/ then must thou pardon the dedes which he doeth or lebeth vndone by the reason of his synnes. If the madnesse of a mad man be pardonned and vnder no lawe/ then if he murder in his madnes/ he may not be slayne agayne If childre with i a certayn age are not vnder the lawe that slepyth thebes/ then can ye not of right hang them/ though they stele. what popishe pardonnynges were that? This doothe Paule. Ro. 7. so conferme that al the world can not quitch against it/ sayenge. I consent vnto the lawe of god

The seconde Chapter.

15

that it is good / & fayne wold I do it / and yet
haue I not al wayes power so to do / but fynd a
nother thinge in my fleshe rebelling against the
wil of my mynde ledinge me captyue in to sinne
so that I cannot do that I wold do / but am co-
pellyd to do that I wold not. If saith he / I do
that I wold not / then I do it not / but the sinne
that dwellyth i me doeth it / & then saith he: who
shal delyvze me frōe this body of deth / in which
I am bounde prysoner agaynst my wil? Thā-
kes be to God saith he / thozowe Iesus Christ
our lord / which hath cōquerid & ouercome synne
deeth / & hel / and hath put the damnation of the
lawe out of the way / vnto al that professe the la-
we and belcve in hym . We be vnder the lawe to
lerne it / and to facion our deades as like as we
canne / but not vnder the damnation of the lawe
that we schulde be damned thoughe owre dedes
wer not perfect as the lawe requireth / or thou-
ghe of frailty we at a tyme brake it . As childre
ar vnder the lawe that they stele not / but not vn-
der the damnation thoughe they stele. So that
al they that ar grafted into Christ to folowe his
doctrine / ar vnder the lawe to lerne it only / but
ar delyueryd from feare of euerlastinge deth ad
hel / and al the thzeatnynges of the lawe / & frōe
conscience of synne / which feared vs from god.
And we ar come in to God thozowe the confiden-
ce that we haue in Iesus Christ / and ar as fam-
ilier and bolde with hym / as yonge innocēt chil-
dren which haue no conscience of sinne ar withe
their fathers and mothers / or thē that noutesh
them . Whiche wer impossible if God nowe
(as the pope paith him) dyd shake a rod at vs
of. viij. yeares punishemēt / as sharpe as the pa-
ynes of hel for every trespase we do / which tresp-

Christes
victorie.

The seconde Chapter

space for the nombre of them were like to make
oure purgatory al most as longe as hel / seynge
we haue no godes word that we shal be delyue-
rid thence / vntil we haue payde the last ferdinge.
And therfore coulde oure conscience neuer be at
rest nor be bolde and familer with God.

Bynde &
losse.

Note th-
is text.

If ye say the pope can delyuer my conscience
fro feare of purgatorie (as his poetrie only put
teth me in feare) and that by this terte what so
euer thou byndest on erth. & cete. If thou this
way vnderstonde the terte / what so euer thou bei-
ge in erth / lokest any where: then might he lose i
hel & bynd in heauē. But why may not I take
the terte of Christ. John. 16. what so euer ye are
my father in my name he wil giue it youe / & des-
se forgiuenesse of al to gether in Christes name
both a pena & culpa / & then remayneth no suche
purgatorie at al: Howebeit the terte of binding
& losing is but bozowpd speache howe that after
the similitude of worldly bindig & losing lockig
& vnllocking: the worde of god truely preachide
doth bynde and lose the conscience.

God saith to Hieremias the prophet in his. i
chaptre. Beholde I giue the poure ouer nations
& kingdōs to pluke vp by thz rootes & to sheuer
in peces / to destroye & cast downe / & to bylde & plāt
Howe dyd he destroye natiōs & kingdomes / & ho
we dyde he bylde them & verely by preaching and
prophecieng. what nation hyngdome oz Citie
he prophessed to be ouerthrowē / was so. And w-
hat Citie he prophesyd to be bylt agayne was so
and what natiō / after they wer brought i to ca-
ptiuitie he prophessed to be restorid againe / wer
so / & whō he prophessed to perishe / perished / & d
whō he prophesied to be saued: was sauyd.

Quē so whō so euer a true father of gods was

The seconde Chapter.

he saith shal be dāned for his sinne/ because he wil not repēt & beleue i chzist/ the same is dāned. and whō so euer a true preacher of godes word saith shal be sauēd because he repēteth and beleueth in Chzistes bloude/ the same is sauēd. And this is the bindinge and losinge that Chzist ment.

Notwithstondig ye must vnderstond that whē we haue sinned though our hertes wer not to sinne/ & though we repēt/ yet the dede be done/ yet the body i sinnig hath ouercome the spzite / and hath got the mastery. So that the spzite is nowe weaker & feabler to vertue & to folowe the lawe of God & doctrine of Chzist/ & the fleashe strōger to folowe vice & sinne. wherfor as whē an old sore is brokē forth agayne/ we begīne as it wer a newe cure with gretter diligēce & moar care thē befor: euē so here must renewe our olde battayle agāist the flesh/ & moz strōgligo to work/ to subdue it & to quēch the lustis therof/ which ar warē so rāke that they bud out opēly / accōrdig to the professiō of our bapti which is the veri sacramēt or signe of repētāce/ or if thei wil so haue it callede penāce/ by the interpretatiō of Paule Rom. 6. For the plungig i to the water/ as it betokenith on the one parte that chzist hath washed oure soules with his bloude/ euē so on the other parti it signifieth that we haue pmissid to quēch & slep the lustes of the fleashe/ with prayer/ fasting/ & holy meditaciō/ after the doctrine of Chzist/ & with al godly exercise that tame the fleshe & kille not the man.

Wher vpo the busshopes that succedyd the apostles / when men had done eny open synnes penance enioyned thē penance as they cal it/ by the auctorite of the cōgregatiō & gouerners ther of/ & ad purgatorie of the most wise & discret/ & with the willig rye.

The seconde Chapter

consent of the trespassers / to tame the fleshe / as
to go wolward to were churtes of heyre / to go
bare foote and bare heade / to pray / to fast breade
and water / some once in the weke / some twise /
or al the weke / an hole yere. ii yerres. iij yerres. vj
yerres. xx. yerres / and some al their liues longe.
And to go in pilgrimage to viset the memoriall
of Saindes to strengthe them the better to folo
we then sample and suche lyk / and al to fley the
worldly mynde of the fleshe. which maner when
it was once receauid of the people by custome / it
became a lawe. And the busshopes by litle & litle
gat it hole in to their awne handes.

Uhen the busshopes sawe that / howe they
had got the simple people vnder them in soche
humble obedience / they beganne to set vp their
crestes and to raigne ouer them as princes & to
enioyne soze penance for smalle trifeles / nameli
if ought were done agaynst their pleyzure / and
bet some soze and spared other & solde their pe
nance to the riche / and overladyd the pooze / vn
til the tyranny was warid so greuouse that the
people wold beare it no lenger. For by this ty
me / what with the multitude of Cerimonies ad
heape of menis constitutiōs whose right vse was
thereto cleane forgotten / and partely because our
shepardes wer busyde to seke them selves & th
eir hie authozite / and exalted euery man his th
rone / ad wer become wolfes vnto the flocke: the
cause why the people wer disobedient vnto hol
some counsel: the word of God was soze darke
ned and no where puerly preachyd. And therfor
the prelats loathe to loose their hie authozite
and to let the people go fre out of their yoke be
gane to turne their tale & singe a newe songe ho
we that this penāce was enioyned to make satisf

factiō to god for the synne that was committed
 Robbyng our soules of the frute of Chyistes bla-
 oude and making vs imageservantes/ referri-
 oure dedes vnto the parson of God and worsh-
 iping him as an image of our owne imaginatiō
 with bodely werke/ saige morover / if we wold
 not do suche penance here at their iniunctiōs/ we
 must do it in a nother worlde/ & so fayned pur-
 gatorie wher we must sofre. vii. yeres for every synne. And when the kyngdōe of Antichrist was
 so enlarged that it must haue an heade/ they set
 by our holy father of Rome/ or he rather vsur-
 ped the Roome with violence/ & to him was giue
 this prerogatiue to selle whome he wold frome
 purgatorie.

Herewas
 purgato-
 ry hidled

And the sacrament of penance they thus de-
 scribe. Contrition/ Confession/ and Satisfactiō.
 Contrition/ sorowe for thy sinnes. Confession
 not to God and them whom thou hast offendyd
 but tel thy sinnes in the prestes eare. Satisfacti-
 on to do certayne dedes inioyned of them to bpe
 out thy sinnes. And in their description they ha-
 ue cleane excluded the faith in the satisfactiō of
 Chyistes bloude / which only bringeth life & the
 spryte of life and rightwisnes/ and with out the
 which it is impossible to please god. Hebze. xi.
 In whose steade they haue put in the presumpti-
 on of oure awne workes. And for lak of trust in
 Chyistes bloude oure contrition is but a frute-
 les sorowe in the respecte of hel which maki-
 th vs hate the lawe styll and consequently God
 that made it/ where true contrition annexyd w-
 ith faith is sorowe in respect of the lawe / vnto
 which we consent that it is good and loue it and
 therfore moozne partely because we haue offen-
 dyd it and partely because we lache pour to ful-

The seconde Chapter.

fill it as we wold.

These thinges to be true oure prelates knowe by open histories as well as it is now when the soone is flat sowthe: but it deleyteth them to resiste the holy gost & to persecute the preachers of tho thiges which if they as well loud as they knowe to be true/ they wold preche the same the selues and lyue thereafter. Herof ye may se oure workes ar but to tame the fleche only/ and can be no satisfacion to God/ except we make hym an image and oure selves imageseruantes. And herof ye may se howe out of this open penance came the eare confession/ satisfactiō of workes purgatorie and pardones. For when they had put the satisfacion of Chyistes bloud out of the way/ then as they compellyd to cōfesse open synnes and to take open penance/ euen so they compellyd to confesse secret synnes & to take secret penance. And as they made marchaundice of open penance/ so dyd they of secreete. And for the that wold not receaue suche pardone/ fayned they purgatorie/ and for the that receauyd the fayned they pardone/ turnyng byndyng and loosyng with preaching Godes worde vnto byeng & selling synne for money. And sence that tyme hither to / the worse the people were the better were the prelates content / euer resistig that they shuld be made better thozoue their blessed countousnes and proude desire of honoure.

And out of this false presumptiō of workes/ sprāge the wyched bowes of religiō which they bowe to make satisfactiō for synne/ & to be hier in heauen/ in steade of the life of penance which Chyist taught vs in the Gospell to tame the fleche and to crucify the mēbres with all/ that we henceforth shulde walk in the wayes of Go-

The seconde Chapter.

bes lawe/ and synne no moare.

¶ And to speak of worshipping of saintes & pray-
ing vnto the & of that we make the oure aduo- **Sayntes**
cates well nye aboute Christ or all to gether/ th-
oughe it reāre a lōge disputatiō/ yet it is as bry-
ght as the day to all that knowe the truth/ howe
that oure fastinge of their euēs & keeping their
holy dayes going bare foote/ stehing vp of cādels
in the bryght daye in the worshipping of the to optay-
ne their fauoure/ oure giuing the so costly fuel-
les/ offerig in to their boxes/ clothing their ima-
ges/ shooing the with syluer shoes with an ou-
che of Christall in the myddes/ to stroke the lip-
pes & eyes of the ignorāt as a man wold stroke
yongechildres heades to entice the & bring the
in/ & rocke the a slepe in ignorance are with all
like seruice playne idolatrie/ that is in Englishe
image seruice. For the saintes ar spzites & cā ha-
ue no delectatiō in bodely thynges. And because th-
ose bodely dedes cā be no seruice vnto the spuall
saintes/ & we do the not to be a seruice to oure sel-
ues or oure neyboures: we serue the worke & the
false imaginatiō of oure fleshly witte / after the
doctrine of man/ & not of God/ & are image ser-
uātes. And this is it that Paule callith seruirs
elemētis mundi/ to be in captiuite vnd dome re-
monies & vayne traditiōs of mē. doctrine ad-
to doo the worke for the worke it self/ as thou-
ghe God delpted therē/ for the dede it self with-
out all other respecte.

¶ But and ye wyl knowe the tru- & worshippinge
ge of saintes/ herk vnto Paule Philip. ij. wher
he saith. ye shyne as lightes in the worlde holdi-
ge fast the word of lyfe vnto my glōrye or wor-
shiipe againe the day of Jesu Christ/ that I ha-
ue not run nor laboryd in vayne.

The seconde Chapter.

That is to wete the worshiþe which al true sain-
tes nowe seke and the worshiþe that al the true
messingers of God seke this day or euer shal se-
ke/ is to drawe al to Christ with preachinge the
true word of god/ and with the ensample of þe
reliuing facioned thereafter. Wil ye therfor w-
orship saintes truely: then he ar what they preac-
hyd/ and beleue their doctrine. And as they folo-
wyd that doctrine so conforme youre liuinge li-
ke vnto theirs . And that shalbe vnto their hie
worshiþe in the comynge agayne of Christ (whē
al mens dedes shal apeare and every man shal-
be iudged and receaue his reward accordyng vn-
to his dedes) howe that they not only while they
here liuid/ but also after their dethe with the en-
sample of their doctrine and liuing lefte behinde
in wryting and other memozialls vnto then sam-
ple of them that shulde folowe/ whā vnto Christ
them that wer bozne. v. hundzeth/ ye a thousand
yeares after their deeth. This was their worsh-
ip in the spyte at the begynnynge as they were
spytes/ & lightes wer steked befor their memozi-
ales at the beginninge to be a Cerimonie to put
vs in remembrance that we so praysed the sain-
tes and boasted their liuinges that we folowed
their ensamples in our dedes / as Christ saith
Matth. 5. Let your light so shyne befoze men th-
at they se youre good workes and glorifie youre
father that is in heauen . For preachinge of the
doctrie which is light hath but smal effecte to mo-
ue the herte if the ensample of liuig do disagree.

¶ And that we worship saintes for feare lest
they shuld be displeid and angrie withe vs and
plage vs or hurte vs / as who is not a frayed of
S. Laurence: who dare denye. S. Anthony a fl-
ese of wol for feare of his terrible fire or lest he

The. ii. Chapter.

sonde the pore amonge oure shepe) is hethē image seruice and cleane agens^t the first commaⁿdment which is. Heare Israel/ the Lord thy god is one God. Nowe God in the hebrewe is called El or Elohim in the plurel numbze/ strength or mighte. So that the commaⁿdment is / Heare Israel he that is thy powze and might/ thy sword and chyld is but one/ that is / ther is none of might to heape or hurt the save one / whiche is al to gether thyne and at thy commaⁿdment if thou wilt heare his voice. And al other might in the worlde/ is bozowpd of hym. And he wil lend no mighte against the contrary to his promyses kepe therfore his commaⁿdmentes and he shal kepe the. And if thou haue broken them / and he haue lent of his powze agaynst the / repent and come agayne vnto thi profession and he wil retorne agayne vnto his mercie and fetch his poue home agayne/ which he lent to bere the/ because thou forsokest hym and brackest his commaⁿdmentes. And feare no nother creature/ for false feare is the cause of al Idolatrie.

C More ouer al we that are baptised in Christ haue professed to do good for euil and not to avenge oure selues. And many of vs come vnto suche perfection that we can be prouokyd by no temptation to desyre vengeance / but haue compassion & mekely pray for thē that slep vs.

C Howe wycked a thing then is it to thinke that the saintes plague vs / because we do them not suche superstitious honoure whiche is their dishonour and our shame? It is verely a popish imagination/ and euen to describe the saintes after the nature of our prelates which be meke and lowly til they be where they wolde be. But when they be once a losfe thei play the turs

The seconde Chapter.

That is to wete the worſhipe which al true ſain-
tes nowe ſeke and the worſhipe that al the true
meſſingers of God ſeke this day oz ever ſhal ſe-
ke/ is to drawe al to Chriſt with preachinge the
true word of god/ and with the enſample of pue-
re liuing ſacioned thereafter. Abil ye therfor w-
orſhip ſaintes truely: then he ar what they preac-
hyd/ and beleue their doctrine. And as they folo-
wyd that doctrine ſo conforme youre liuinge li-
ke vnto theirs . And that ſhalbe vnto their hie
worſhipe in the comynge agayne of Chriſt (whē
al mens dedes ſhal apeare and every man ſhal-
be iudged and receaue his reward accordyng vn-
to his dedes) howe that they not only while they
here liuid/ but alſo after their dethe with the en-
ſample of their doctrine and liuing leſte behinde
in wryting and other memozialls vnto thenſam-
ple of them that ſhulde folowe/ whā vnto Chriſt
them that wer bozne. v. hundzeth/ ye a thouſand
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ip in the ſpzyte at the begynnynge as they were
ſpzytes/ & lightes wer ſteked befor their memozi-
ales at the beginninge to be a Cerimonie to put
vs in remembrance that we ſo prayſed the ſain-
tes and boſted their liuinges that we folowed
their enſamples in our dedes / as Chriſt ſaith
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father that is in heauen . For preachinge of the
doctrine which is light hath but ſmal effecte to mo-
ue the herte if the enſample of liuig do diſagre.

¶ And that we worſhip ſaintes for feare leſt
they ſhuld be diſpleſid and angrie wiche vs and
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The.ii. Chapter.

mētours if we will not honour the & do what
so euer they cōmaūde/ moare earnestly then that
which God hym self hath commaunded/ & feare
thez aboue God himselfe.

Advou-
ries.

And it can be but lyke abhominatiō also / that
we chose of a fleshly mīde every mā his severall
sainte oz rather severall God/ to be oure aduo-
cates/ attozneys/ mediators (whē ther is but
one.i. Tīm.ii.) & intercessours/ & at the oure ad-
uourpes/ whē we might better cal the oure adul-
terers/ & serue the oz rather a paired posse in their
stede/ with oure image seruice / therewith to bīde
the for to helpe vs whē so euer & for whatso euer
we call vnto the / & to saue oure soules ther
to with their pzayers & merites / & will yet net
her heare the doctrine oz folowe the sample of ly-
uige (which is their only honoure in the spzite)
of eny saīt whose doctrine & liuige is autēthe.

For first/ God which alone hath powere to
helpe oz hurte/ hath made apoyntmēt betwixt
hym & vs in Chzistes bloude & hath bōūde hym
self to giue vs what so euer we are in his name/
testifyng therto that ther is no nother name to
be sauyd by/ & that he wilbe a father vnto vs &
saue vs bothe in this life & in the lyfe to come/
& take vs frō vnder the damnatiō of the lawe/
& set vs vnder grace and mercie/ to be scholers
only to learne the lawe/ and that oure vnperfect
dedes shalbe taken in worth/ ye and though at
a tyme we marre al thozoue oure in firmite/ yet
if we turne agayne/ that shalbe forgeuē vs mer-
cifully/ so that we shalbe vnder no damnation:
which testament is confirmed with signes and
wondres wrought thozowe the holy gost. Nowe
this indentyd obligatiō layde aparte/ we make
a nother of oure owne imagination between the

The. ij. Chapter.

saintes and vs/ in their merites for oure image
seruice. Which can be but a false faith/ seinge
it hath not Gods worde (vnto which alone we
ought to cleue) but is also cleane strarie therto.
And againe the saints were not sauyde thro-
roue their awne merites/ but throu Christes.
Yet their were their dedes which they dyd after
they were receayd vnder grace sufficiēt in the
selues to fulfill the lawe for the present tyme/
saue as Christes merites did supplie thiperfect-
nes of them and that which was lacking on the
eir parte throue their infirmities. And therfo-
re as the saints holy workes made no satisfac-
tion for the synne they dyd before they were re-
ceayd vnder mercie/ euen so made they none for
the dedely synnes which they dyd vnder mercie:
seynge the dedes were vnperfekte and had syn-
ne annexed vnto the by reason of the flesh & we-
re insufficient to excuse their awne mastres.
What merites haue they in store for vs the se-
yng by all mennys confessiō they nowe merite
not? If the most obedient childe in the worlde
disobey his fathers commaundemētes/ his fore
good dedes can not make that disobedience no
synne or to be a satisfaction/ that the childe shul-
de presume in the cōfidence of his olde dedes and
think his father shuld do hym wronge to puny-
sh hym. But he must knowlege his fault/ & that
he hath deseruyd punysshemēt/ & desire forgie-
nes vnto the glorie of his fathers mercifulnes
and not of his olde dedes though he his olde obe-
dience be a greate presumption that he syn-
ned of frailltie and not of purpose. Euen so
If I being as holie as euer was Paule in his
most holynesse/ synne this day throwe fraillte of
my flesh/ myne olde dedes cā be no satisfaciō

The .ij. Chapter.

But I must knowlege my sinne vnto my father and graunte that I haue deseruyde domination and mekely desire forgiveness/ and chalenge it by the obligation wherein God hath bounde hym selfe to me/ vnto the glorie of the mercie of God and not to the glorie of my holy dedes . For if my dedes saue me it is my glorie. But if he forgive frely with out respect of my dedes then it is the glorie of his mercie by Paules doctrine vnto the Romaynes.

**The An-
gels ser-
ue vs.**

C Morouer if the saintes be in heauen then can they be ther in no nother case then the aungels/ in which state Christ testifieth they shalbe in the resurrection. Nowe the aungels are ministres sente of God to do seruice vnto the electe which shalbe saued. Hebre. 1. And God hath bounde hym self that if I come in the right waye by the doze of Christes bloude & are helpe/ that he wil sende me if nede be/ an hundzeth legiones of Aungels oz saintes. But when God hath bounde hym self to sende me Angels oz saintes/ oz an angel oz sainde / he hath not promised to send this augel oz that/ oz this oz that sainde . And therfore when I apoynte God who he shal sende and bynde hym wher he hath not bounde him self/ to send me what sainde I wil/ I tempte God . And thus this chosing of seueral saintes is but temptyng of God. And yet we do worse then this : for we leaue the waye of Christes bloude and go not to God thozowe hym . But run to the saintes in a testament of owre owne makinge and wil that they ether save vs the selues for our imageseruice/ oz compel God for their merites sakes to saue vs . Why goist thou not vnto thy father thyne owne self? I am a sinner wil they save and dare not. If thou go in

The .ij. Chapter.

the right waye/ thou hast no sinne. Christe hathe taken al thy sinnes from the/ and God hathe no rodde in his hand noz lokyth sowze but merely/ that it is a lust to beholde his cherful countenance/ and offerith the his hande. But this waye is stopped by thozoue vnbelefe/ and therfor we seke a nother which is no waye to life/ but vnto everlastinge dethe. We wil not loke on the law with open eyes/ and therfore haue we no due repentance/ and so no lust to harken vnto the gospel of glad tidings in Christes bloude. And where the right waye is set befor vs and we of malice wil not walke therein/ God canot but let the deuel playe with vs and iugle oure eyes to confirme vs in blyndnes.

C But after what maner dothe Christ praye for vs? verily Christ in the dayes of his mortall fleshe soffred and prayed for al that shalbe saued and optayned and was herd and had his petitions graunted. And he made satisfaction and purged and purchassed forgibnes/ euen then for all the sinne that ever shalbe forgiven: And his praynge for vs and beyng a mediatur nowe/ ys that the remembrance of al that he dyd for vs/ is present in the sight of God the father as fresh as the houre he did them/ y^e the same houre is yet present and not past in the sight of god. And Christ is nowe a kinge and raigneth and hathe receauyd powze of al that he prayed for / to do it hym self. And that when so ever thelect cal for ought in his name/ he sendeth helpe even of the powze whiche he hathe receauyd: y^e y^er they are / he sendith his sprite in to their hertes / to moue them to are . So that it is his gifte that we desire ought in his name. And in al that we do o^r thiⁿke wel/ he preuenteth vs with his grace

Howe
christ praye
th for
vs.

The.ii. Chapter.

ye he careth for vs yer we care for ourselues / & when we be yet euil he sendith to cal vs / & draweth vs with suche powre that our hertes canot but consent & come. And the angels stond by and beholde the testamēt of thelete / howe we shalbe receaypd in to their feloweship & se at the grace that Chzist shal powre out vpon vs. And they reioyse and prayse God for his infinite mercede and are glad and longe for vs / and of very loue ar ready agaynst al houres when we shal cal for helpe in Chzistes name / to come and helpe. And Chzist sendith them when we cal in his name. And yer we cal / euē while we be yet euil and hapely persecute the truthe of ignozance (as Paule did) the Angels wayte vpon vs to kepe that the deuels slepe vs not befoze the tyme of oure callinge become.

¶ Nowe if an Angell shulde appere vnto the what woldst thou saye vnto hym? If thou praydest him to helpe / he wold aunswer. I do. Chzist hath sent me to heape / and beleue that thaungels be euer aboute the to helpe. If thou desyrest him to pray for the to optayne this or that. He wold saye. Chzist hath prayed & his prayer is herd for what so euer thou arest in his name & wold shew the all that God wold do to the / & what he wold also haue the to do. And if thou belevest / so were thou safe. If thou desyerdest hym to saue the with his merites. He wold aunswer that he had no merites: but that Chziste only is lord of al merites: ner saluation / but that Chzist is lord of saluation. wilt thou therfor be saued by merites wold the Angel saye: then pray to God in Chzistes name and thou shalt be saued by the merites of hym / & haue me or some other thy seruāt immediatly to helpe the vnto the vnto

The.ij. Ch apter.

ermost of our power / & to kepe the & bringe the
vnto the rewarde of his merites. If thou wol-
dest promyse hym to worſchipe hym with image
seruice / that is to stycke vp a candle befoze his
image oz suche an image as he apperyd to the in
he wold aunswer that he were a spzite & delited
in no candle light / but wold bid the giue a can-
dle vnto thy neybour that lacked / if thou had-
dest to many. And so wold he answer the if thou
woldest put money in a bore for hym oz clothe
his image in clothe of gold oz put golden shoo-
se vpon his images foote. If thou saideſt that
thou woldest bylde a chappel in his name / he w-
olde answer that he dwelt in no howse made wi-
th stones / but wolde byd the go to the churches
that are made al readye and learne of the preac-
her there how to beleue and how to liue and ho-
noure god in the spzite / for the which cause chy-
rches were cheselye bylded / and for quietnes to
praye. And if there be no churche then to giue of
that thou maist spare to helpe that one were bu-
ylded to be a preachinge & a prayinge house & of
worſhepiſg god i the spzet & not of imageseruire

¶ And if Paule apperyde vnto the / what other
thinge coude he answer also then that he were a
spzite and wold refuse al thy imageseruire. And
if thou speake to Paule of his merites / he ca no
nother wise answere the / then he answered his
Corinthians: that he dyed for no manes synnes
and that no man was baptised in his name to
trust in his merites. He wold say I buyldydall
men vpon Chzistes merites: preachinge that al
that repented and belcuyd in his name shulde
besauyd and taken frome vnder the wzathe/
vengeaunce and damnation of the / lawe and
be put vnder merce and grace.

The.ij. Chapter.

And by this faith was I saued from damnation
and put vndie mercies grace and made one with
Christ to haue my parte with hym and he withe
me / or rather to make a chaunge that he shuld
haue al my synnes and I his mercie and the gi-
ftes of his grace / and become glozious with the
ornamentes of his riches . And of my sauoure
Christ I receaued this lawe / that I shulde loue
my bsethzen / all goddes electe as tendrely as he
louyd them. And I consentyd vnto this lawe /
for it semyd right / and became a scolar to learne
it. And as I profeted in the knowlege / faith &
loue of Christ / so I grewe in the loue of my bse-
thzen and sofferyd al thinges for their sakes ad
at the last wered so perfecte that I wysshed my se-
lf damned (if it might haue ben) to saue my bse-
thzen. And all my bsethzen that receauyd Christ
receauyd the same commaundement and grewe
therin. And they that were perfecte loued me ad
al their other bsethzen no lesse then I loued the
And loke with what loue I ministred the gift-
es of grace which I receaued of Christ for the e-
difieng of his cōgregation / vpon my bsethzen /
with the same loue dyd they minstre their gift-
es againe on me which thei had & I lackyd. And
so loue made al comen. And mozouer if they cal
my woꝝkes my merites / I bestowed al my woꝝ-
kes vpon my bsethzen to teache them / and reped
the frute ther of / euen my bsethzens edifieng &
soules healthe / ye ad reape dayly / in that I left
my doctrine and ensample of liuinge behynd me
by which many are conueriyd vnto Christ dai-
ly. If thou desire therfore to enioy parte of my
merite / go & reade i my gospel & thou shalt fynde
the fruyte of my labour / the knowlege of christ /
the healthe of thy soule / & everlastinge life.

And as I louyd my bzethern when I lyued
so I loue them still/ and nowe moze perfectlie.
How be it my loue the was painfull: for the mo-
are I loued the moare I sorowed/ feared & ca-
ryd for the to bringe them in to the knowlege
of the trueth/ and to kepe the in vnitie of faith
lest the false Prophetes shulde deceaue them/ or
their awne infirmities shulde bzeake peace and
vnitie/ or cause them to fall in to any synne.

But now my loue is without payne. For I
se the will and prouidence of God/ and how the
ende of al thiges shalbe vnto his glorie & profe-
te of thelete. And thoughe I se thelete shall
somytyme fall/ yet I se how they shall arise agay-
ne and how that their fall shalbe vnto the glo-
rie of God and their awne profete. And we th-
at are in heauen/ loue you al a lyke: nether we lo-
ue one moare and a nother lesse. And therfore if
ye loue vs moare one then a nother/ that is fles-
hly as myne olde Corinthyans onc loued/ & I
rebuhyd the. Nether can we be moued to come
moare to helpe one the a nother. But we wayte
when God will sende any of vs vnto thelete th-
at call for helpe in Chzistes name. Wherfore if
thou wilt be holpe of eny of vs praye in Chzistes
name. And God shal sende one of vs/ an angell
or a sainde/ to kepe the power of the deuells fro
youe: but not whō thou woldest chose temptyn-
ge God: but whome it pleasithe God to sende.

And if youre preachers loue you not after the
same maner/ to edifie youe with the true doctri-
ne of Chziste & ensample of liuinge thereafter/ &
to kepe youe in vnitie of faith & charitie/ they
be not of Chzistes Disciples / but Antichristes
which vnder the name of Chzist/ seke to raigne
ouer youe as temperall tprauntes. And in lyke

The seconde Chapter

maner if this be not writen in your hertes/ that ye ought to loue one another as Chyiste loued youe/ & as ye had ensample of vs his apostles/ ye go astraye in vanities & are not in the right way

And herby ar we sure that we know hym/ if we kepe his cōmandementes

**The state
of grace.**

This is cleane against the doctrine of them which saye that we cannot know whether we be in the state of grace or no. John saith if we kepe his commaundementes/ then we be sure that we knowe Chyiste is euerlastinge life John xvij
Then contrarie to the pope: chryste men haue doctrine to know whether they be i grace or no.

The keeping of gods commaundementes certifieth vs that we be in the state of grace. But oure doctors haue no doctrine to knowe when a man is in the state of grace/ wherfore it is manifest that they kepe not gods cōmaundementes/ nor be in state of grace/ but of alvng ratiuousnes

Oure doctors know not whether they be in state of grace. Oure doctors kepe mens commaundementes/ ergo mens commaundementes certifye not that we be in state of grace. Though thou haue a deuotion to steke vp a candle before a poste/ and so forthe/ yet thou canst neuer besure therby that thou arte in the fauoure of God. But if thou haue deuotion to helpe thy brother in al his misfortunes / because he is thimage of God and price of Chyistes bloude/ then thy deuotion certifieth the that thou arte in the fauoure of God or state of grace.

He that saith I knowe hym & yet kepeth not his cōmaundementes/ is a lyer/ and the truthe is not in hym.

Of John.

When our pharisaes say / do as we byd you
 & not as we doo / thei testifie that they kepe not
 Gods commaundementes / vnto which testimo-
 nie our eyes also beare recozde: And they that ke-
 pe not Gods commaundementes / be lyers & ha-
 ue no truth in them. And then when they preac-
 he / they canot but preache lyes. And then thou-
 ghe they preache Christ / they preache hym fals-
 ly / vnto their fleasly vauntage & not our souls
 health. And for as moche as we may haue no
 felowship with them that kepe not Gods coma-
 undementes. i. 1. Cor. v. and in as moche as al such
 as false prophetes boyde of al truthe / it folowe
 th that we owght to geue our doctozs none audi-
 ence / though thei defenders stode by the with
 their swerdes drawne / but rather to laydowne
 oure hedes & stretch forth our neckes / to be slayn.

A sure ar-
 gumēt to
 know: al
 se proph-
 etes by.

He that kepith his worde: in hym
 Verily is the loue of God perfecte / &
 herbie knowe we that we ar in hym.

That is / he that kepeth his commaundemē-
 tes / loueth vnfaynedly / and is therby sure that
 he is in god. For to be in God is to beleue in the
 mercie of god: And to beleue in mercie is cause
 of loue / and loue cause of working. And therfor
 he that workyth for gods sake / is sure that he lo-
 ueth and that he trusteth in God: which is to be A rule to
 in God or in Christ. And as by wilful keepinge know we
 of the commaundement we be sure that we loue he ther we
 god & beleue in god / euē so thozowe wilful bye loue go-
 aking of the we may be sure that we nether loue oz loue
 ner beleue i him / & therfor that we be not i him. him not.

He that saythe he abideth in hym
 ought to walke as he walked.

D. 4.

The seconde Chapter

Call that be baptised in Christ / are washed in hym / to put of pride / wrath / hate and enuie / with all their old conuersation by which they oppressed their neighbours / and haue prompted to become every man euen as Christ hym self vnto his brethren in loue and kindenes bothe in worde and dede. They therefore which resiste Christes testament and will not let it be knowne / and walke in the testament of the pope / with vnions pluralities / and tithes / some one of the robberyng. x. parishes of the tenth of all their perely encrease / and withdrawing frome them Godes worde / the foode of their soules / and frome the poore their daily sustenance / which ought to haue their parte in the tythes and other rentes / when the preacher and other necessarie ministres haue oute their partes / a due and lawfull stipend are not in Christe. For Christ nether so walkyd ner so taughte.

Brethren I write no newe commaundement vnto youe / but an olde commaundement which ye had at the begynnynge. For an olde commaundement is the worde whiche ye harde from the begynnynge.

I write no newe precepte / but only put youe in remembraunce of that olde which was taught youe when ye were first baptised in Christe / to loue eche other as he dyd youe. Which is an olde commaundement and was giuen at the begynnynge of the worlde / and hath euer sence ben written in the herte of all that put their hope in God.

Of John.

T Agayne / a newe commaundement
I write vnto youe / whiche is true in
him and also in youe: for the darknesse
is past & the true light nowe shyneth

T The deuel hath sown his darknesse in the
feld wherethis commaundement shold growe
and the wedes of mens traditions had ouer gro
wen the corn of this old commaundement: so th
at it was antiquate and clene out of knowlege.
But Chziste the light of al true doctrine nowe
shyneth/ and hath scateryd the darknesse & plu
chyd vp the wedes by the rootes and restorpd
this old commaundement agayne. And in hym
it is a true commaundement/ for he loued true
ly. And in you it is a true commaundement for
ye for his sake/ loue one a nother truely also.

And by the reason of this reneweng/ it is called
a newe commaundemēt / as it is nowe called ne
we lerning / and may wel so be: for it hath lien
longe in darknesse / and that in suche darknes/
that many be chyned for holie saines / whose
dedes and liuinge / when thou lokest vpon the
in the light of this olde doctrine that nowe shyneth
neth agayne out of darknes/ ar more abominable
ble then the dedes and liuinge of hym whiche of
late for al his exaltinge his thzone and swerin
ge by his hie honoure/ and for al the worship of
his hat and glozie of his precious shoes when
he was payned with the colicke of an euil cons
cience haupnge no nother shift/ bycause his sou
le coulde fynde in nother issue / toke hym selfe a
medicine/ vt emitteret spiritum per posteriora.

Sic tran
sit gloria
mundi.

T He that saythe he is in the light: &

D.ij.

The seconde Chapter.

yet hateth his brother: is in darknesse.

C For who so euer fealeth his awne dānatiō vnder the lawe / and beleueth in the mercie that is in Christ / the same cannot but loue christ and his neybour for his sake. And therfore he that hateth his brother for any offence done to hym the same seith not what christ hath done for him but is in darkenes stil.

C He y^e loueth his brother: abideth iⁿ y^e light: & there is none offending iⁿ hym

C Abydeth in the light / that is cōtinueth in the knowlege of Christ. And ther is none offending in hym / that is. First he wil willingly do no thinge ether in worde or in dede that shal offende his brother. For loue wil not let hym. And secondarilye if ought be done or sayde / that may be well done or saide / he takyth it to the best and is not offendyd. And thus ye se that the knowlege of Christ is cause of al goodnesse / & the ignozance of Christ cause of al euil. And so the doctrine of them is not false which say that faithe in Christ is roote of all godly vertue and the cause of keepinge the cōmaundementes: & where faith ys / ther to be no synne / nor dānatiō: & that saue / vnbelefe to be the mother of all vice / & cause of breakig the cōmaundemētes / & to kepe men in synne & dānatiō only / as faith only loseth vstherce

faith.

C And he that hateth his brother is in darknesse: and walketh in darknesse & knoweth not whither he goeth. For darknes hath e blynded his eyes.

C He that hateth his brother / is in the ignorance of Christe and of his awne synne / & with

Of John.

out repentance & faith that his synnes be forgiven him in christ/ and therfore is mercilesse vnto his brother whom christ comaundeth him to pytie & loue. And in that ignorance he walketh: that is worketh euil/ & loueth the thinges of the world & seeketh in them the lustes of the fleashe/ which ignorance, are the quenchinge of the spzite ad dethe of the soule/ and for loue of them hatethe his brother. And thys ignorance of Christe which is vnbeleefe is cause of al the wickednes that we do vnto oure brethern.

I write vnto youe little children/ & youe synnes are forgiven youe for his names sake. I write vnto youe fathers/ that ye knowe hym that was from the begynnyng. I write vnto youe young men/ howe that ye haue overcome the wekyd.

I write vnto youe that are younge in the faith & yet weake & therfore falle nowe and then howe that youe synnes are forgiven youe / as sone as ye repent and reconsyle youe selues vnto your brethren whō ye haue offended/ euen for his names sake only / and not for our awne dedes whether afore or after/ or for any other mans dedes or satisfaction/ saue for his only.

I write vnto youe that are fathers in the doctrine of God/ to teache other/ howe that ye knowe hym that was from the beginninge & is no newe thinge/ though he newly receaued our nature. And thow we knowlege of him which is the only light and the doze vnto the knowlege of God/ ye are become fathers in the scriptures.

D. iij.

The seconde Chapter.

Oz elles ye had neuer vnderstonde it/ though ye had studied neuer so moch/ as it apperith by the indurat Iues/ and also by oure newe pharisses which persecute the scripture and the true sence therof / because they be drowenyd in thignozance of Christ/ as their dedes and cōtrarie litinge wel testifie.

I write vnto youe younge men that are stronge in sufferinge persecutions and fight for youre profession/ not withe the swerde/ but withe sufferinge/ howe that ye haue ouercome that wicked which poisoned the world at the begynnyng and yet worketh in the children of darknes and vnbeleife: & that in beleuinge the worde of trueth/ as it foloweth anone after.

I write vnto youe younge children how that ye knowe the father. **I** write vnto youe fathers how that ye knowe hym that was from the beginninge. **I** write vnto youe younge men/ that ye be stronge/ & the worde of god dwelleth in youe and that ye haue ouercom the wickyd.

I write to you young children how that ye knowe the father / whome ye loue thozou knowlege of the sonne/ oz elles ye had neuer known hym as a father / but as a Iudge and a tyrante/ and had hated hym. **I** write vnto youe fathers as befoze/ howe ye are fathers of al trueth in knowynge the sonne. Oz else ye had ever cōtinued in darknes remedelese.

I write vnto youe younge men/ how that

Of John.

ye are stronge & that youre strengthe is the word of God which dwellyth in youre brestys the true faith/ in which ye haue overcome the wicked deuyl and al his pompe: as it folowith in the. v. Chaptre/ this is the victorie that ouercommeth the worlde/ euen oure faith.

Loue not the worlde nor the thinges that are in the worlde. If a man loue the worlde the loue of the fath^r is not in hym. For all that ys in the worlde as the luste of the fleshe/ the luste of y eyes / and the pride of good / are not of the father/ but are of the worlde. And the worlde Vanissheth away and the lust therof. But he that doeth the wil of God abideth ever.

The loue of the worlde quencheth the loue of God. Balaam for the loue of the world: Auarice closed his eyes at the cleare light which he well oz couet^s sawe: For loue of the worlde tholde phariseis ouersene. blasphemed the holy gost and persecuted the manifest truth which they could not improue. For loue of the world many at this day fallen away And many which stode on the truthe syde and defendyd it a while / for loue of the world haue gotten them vnto the contrarie parte/ and are become the popes mamalukes / and are wered the most weked enimpes vnto the trueth and most cruel against it. They know the truth/ but they loue the worlde. And when they espied the trouthe coude not stonde with the honoures which

D.v.

The.ij. Chapte r.

they fought in the worlde/they hated it deadly/
& both wittinge & willinge persecute it/ sinning
against the holy gost. Which synne shal not esca
pe here unpunished as it shal not be without
damnation in the worlde to come / but shal haue
an ende here with confusion & shame as had the
glozie of oure right reuerend father in god Tho
mas/ wolfele Cardinal & legate a latere. &cete.
Whome after his iust deeth as the sayenge
is/ his awne seruantes which befoze exalted his
glozie/ haue sent to hel with grace & priuilege.

By the lust of the fleshe is vnderstande leche
rie which maketh a man al to gether a swyne. And
by the lust of the eyes is vnderstande couetuou
snes which is the rote of al euil/ & maketh to er
re from the faith. i. Timoth. the last. And then
foloweth pride: which. iij. are the worlde & capitay
nes ouer al other vices/ & occasiōs of al mischefe

And if pride/ couetuousnes/ & lechurie be the
worlde as sainte John saieyth then turne your
eyes vnto the spiritualtie: vnto the pope/ Car
dinales/ bissopes/ abbates/ & al other prelates
& se whether such dignities be not the worlde / &
whether the way to them be nat also the worlde
To get the olde Abbats trespise I thinke it the
rediest waye to be the newe. Howe fewe come by
promotion / except they by it oz serue longe for
it/ oz both. To be wel scylded in warre and in
pollinge/ to mayntain warre and lustes/ and to
be a good ambassiadoure / is the only waye to a
bussshopericke/ oz to paye truely for it. Se whet
her pluralities/ vnions/ totquots/ and chaung
ynge the lesse benefice and bussshopericke for the
greater (for the contrarie chaunge I trowe was
neuer sene) maye be without couetuousnes and
pride. And then if soche thinges be the worlde/

Of John.

& the worlde not of god/ howe is our spiritual-
tie of God? If pride be sekinge of glozie/ & they
that seke glozie cannot beleue. John. v. Howe can
our spiritualtie beleue in Christe? If couetous-
nes turne men from the faith/ howe ar our spi-
ritualtie in the faith? If Christ when the deucl
proffered hym the kyngdomes of the worlde ad
the glozie therof/ refused them as thinges vnp-
ossible to stande with his kyngdom which is not
of the worlde: of whome are our spiritualtie w-
hich haue receayd them? If couetousnes be a
treasure and taught Judas to selle his Mast-
er: howe shulde he not in so longe tyme teache
our spiritualtie the same crafte? Samelye when
they be of al kinges secretes & thambassiadours
of their secretes & haue therto thozout al ch-
ristendome a secreet counsel of their awne/ of w-
hich neuer laye mā was partaker/ & with which
they turne thende of al appoyntemētes vnto th-
eir awne honoure & profet: Couetousnes hathe
taught them to bzing in damnable sedes acor-
ding vnto the prophesie of Petre/ & to corrupte
the scripture with false glosses/ & to turne euer-
ye goode ordinaunce that had a vertuose beginig
vnto a vicious ende. The promotions of the spi-
ritualtie corrupt theyr myndes while they be yet
in the shel & unhatched. For they come thither
but for couetousnes/ & to auoyde the crosse of ch-
riste i the worlde: except thē that becōpelled of th-
eir frendes / or be so simple that they marke not
their falsched beforhand. who knowig the truth
& louig it/ wolde put his heade i the popes haltre
that so moseleth menes mowthes that they canot
opē thē to defende ani truth at al: whē the tēpor-
al kiges wer i their hie autorite/ then the gene-
ral cōsel repsted the nozmites of the spiritualtie

Pride.

**Couetous-
nes.**

Nota.

The. ij. Chapter.

But sence the pope/ cardinales & busshopes were exalted/ and themproure and kynges became their seruantes: they wolde soffre nought to be determyned in their counselles that shulde reforme the worlde of their deuellishe pryde/ insatiable couetousnes and stynging lecherie/ which may stonde with no godlie vertue. But the world which is not of God/ shal at the last haue an ende with confusion / and they onlpe abide that doo the wil of the ffather: which wil is / that we beleue in the sonne and loue one a nother. Let them therfor that haue the worldes good (I might saye the worldes god) vse it/ but not loue it that they maye be readi to bestowe it at the pleasure of God. And let them which haue it not/ desire it not / for it blyndeth the eyes of the seing/ Deute. xviij. But let them put their trust in God which shal not faile them nor leaue them destitute of rayment and foode/ which Paule counsleth to be content with. The rich as James saith/ persecute the true beleuers. The rich will neuer stonde forthe openlpe for the worde of god If of. x. thousande there springe one Richodemus/ it is a greate thinge.

T Little childre it is now the last houre/ and as ye haue herde that Antichriste shulde come: even so now we are many Antichristes come al redy. Wherby we knowe that it is the laste houre. They went out of Vs/ but were none of Vs. For had they bene of Vs they had cōtinued with Vs. But that

Of John.

fortuned that it might ape^r howe thei
were not all of vs.

Howe is here taken for tyme: the last hou. **Houre.**
re is as moche to say / as the last tyme. Though the
thapostles might not knowe when the last daye
shalbe and how longe the worlde shulde endure
yet this was shewid them / and vs by them / that
Antichriste shulde first come / and not only come
but also preuaile and be receayd after a worl-
dly maner and raigne ouer al / and set vp a lon-
ge contynuenge kyngdome with damnable sect-
es and wondreful kyndes of hypocrisie that ys
to say / falshed cloked vnder a contrarie pretence
as testifieth Paule and also Peter. Which Ant- **antichrist**
ichrist began with thapostles and sue his doctri-
ne amonge the doctrine of the Apostles / preac-
hing many thinges as thapostles dyd and ad-
dinge euer somewhat of his awne / that the we-
des myght euer growe vp to gether with the co-
rne. Of which John gathered a signe / that the
last daye drew nye / though he coulde not be su-
re how longe it were therto.

Antichrist is one of the first that seeth the
light and commyth and preacheth Christe a wh-
le / and seketh his glorie in Christes Gospell.
Butt when he espieth that there will no glorie
cleue vnto that preachinge / then he getteth hym
to the contrarie partie and professyth hym selfe
an open enmye / yf he cannot disgyse hym selfe &
hide thangle of his poysoned heresse vnder a
bayte of true doctrine.

Thapostles were cleare eyed and espied
Antichrist attonce / and put hym to flighte wed-
ed out his doctrine quickly. But when charite
waxed colde / & the preachers began to seke them

The. seconde Chapter.

selues & to admit glozie & honoure of riches / then Antichrist disguised hym self after the facio of a true apostle & preached Christ wplylye / bringinge in nowe this traditio & nowe that / to darken the doctrine of Christe / & set vp innumerable cerimonies and sacramentes & imagerie: giuenge them significacions at the first: but at the last the significacions layed aparte / preached the worke as an holpe dede / to iustifie & to put away synne & to saue the soule / that men shulde put their trust in workes & in what soeuer was vnto his glozie and profecte / and vnder the name of Christe / ministred Christe out of al to gether and became heade of the congregation hym selfe

The pope made a lawe of his awne to rule his church by / and put Christes out of the waye. Al the bishopes swered vnto the pope / and al curates vnto the bishopes / but al forswore christ and his doctrine.

But ieing John toke a signe of the last daie that he sawe antichriste beginne / howe nye ought we to thynke that it is / which after. viij. hundredeth yeares rayninge in prosperite / se it dehaie agayne / and his falsched to be disclosed ad him to be slayne with the spzite of the nowthe of christe: that is / with that olde doctrine that proceded out of Christes mouth: for Paule saith when antichriste is vttered / then commyth thende.

But ye haue an opntying of that holie / & knowe all thinge. I write not vnto youe as though ye knewe not y trouthe / But as vnto them that knowe it / & how that no lye is of trouthe.

Of John.

The Christ in the scripture is called the holy/ be **The holy**
cause he onely sanctifieth and haleweth vs. And
he is called Christe: that is to saye/ anoynted/ be-
cause he anoynteth our soules with the holy gost
& with al the giftes of the same. ye are not ano- **Annoyn-**
ynted with oyle in youre bodies / but withe the **ted.**
spzite of Christe in youre soules: which spzite te-
acheth poue al truthe in Christ and makyth po-
ue to iudge what is a lye and what trueth / and
to knowe Christe from antichriste. For except he
taught poure soules within/ the powzinge in of
wordes at poure eares were in vayne. For they
must be al taught of God. John. vi. And the thi-
nges of God noman knoweth/ saue the spzite of
God: and the carnal man knoweth not the thin-
ges of the spzite of God: when contrarpe the spi-
ritual that is anoynted with the spzite/ iudgeth
al thinges. i. Cor. 2. And therfore we are forbode
to cal vs any Master vpon erth. Matt. 23. seinge
we haue al one master nowe in heauen which on-
ly teacheth vs with his spzite though he by the ad-
ministration and office of a faithful preacher.
which preacher yet cannot make his preachinge
springe in the herte / no moare then a sower can
make his corne growe/ ner ca saye this man sh-
al receaue and this not: but soweth the worde on-
ly and commytteth the growinge to God whose
spzite bzyetheth where he listeth and maketh the
grounde of whose harte he lusteth fruteful/ and
choleth whome he wil at his awne pleasure / and
for no nother cause knowne vnto anye man.

Who is a yerbut he y denieth that
Jesus is Christe: The same is antic-
riste y denieth y father and the sonne

The. seconde Chapter.

antichrist

For almost as Antichrist and Christ ar. A. coneraries/ and the studie of Antichrist is to quanche the name of Christ / how can the pope & his settes be Antichrist / when they all preache Christ? Howe was say I agen to the/ Pelagius whose doctzine the pope defendeth in the hiest degre/ Antichriste/ and al other heretikes? Merely syr the pope seketh hym self as al heretikes dyd and abuseth the name of Christ/ to gather offerings/ tithes and rétes in his name/ to bestowe them vnto his owne honoure and not Christes/ And to bynge the conscience of the people in to captiuitie vnder hym thozou superstitious feare/ as though he had suche auctorite giuen him of Christ. And euerie sillable that hath a sounde as though it made for his purpose/ that he expoundeth falslye and fleshlye/ and therewith iugleth and bewitcheth the eares of the people and maketh them his awne possession/ to beleue what hym lusteth/ as though it made no matter to the whether he preachid true or false/ so thet beleue and do as he biddeth them. But al the textes that shewe his dutie to doo / he putteth out of the waye/ and al the textes therto that set the consciences at libertie in Christ and proue oure saluation to be in Christ only. And with Pelagius he preacheth the iustifieng of woakes/ which is the denieng of Christ. He preacheth a false bindinge and losinge with eare confession whiche is not in the trust and confidence of Christes bloudshedinge. He preacheth the false penaunce of dedes/ not to tame the fleshe that we sinne no mo are / but to make satisfaction and to redeme the synne that is past. whiche what other can it be saue the denieng of Christ/ which is only redemption of synne. He maketh of the woakes of

Of John.

the ceremonies which wer wont to be signes ad remembzaunces of thinges to be beleued or done image seruice vnto God and his saindes whiche are spirites / to purchease with the merites of them / what so euer the blynde soule imageneth which al are the denienge of Christ. For if thou wilt receaue any anoyntinge of grace or mercie any whence / saue of hym / he is no lenger Christ vnto the. Christ is called Iesus / a saviour / he is callid Christus / kyng anoynted ouer all men / of whom they must hold / & whose benefite must al they haue be. He is called Emanuel / God is with vs. For he only makyth god our god / our strengthe / powre / sword and shield / and chortle oure father. He is called Sandus / that is / holy that haloweth / sanctifieth / and blessith al nations. And these be his names for euer / & be no names of ypocrisie / as we some tyme cal hym Thomas Curteise / which is but a churle: and as we cal the curares which care for their parishes as the wolfe for the flocke / and the busshopes that is ouersears / which wil so ouer se / that they wil soffre nought to be prosperous saue their awne comen wealth: and as some cal them selues dead which liue in al voluptuousnes / and a some cal them selues pooze without hauinge sny thinge proper / and yet liue in al habundance: and as they chaue and disgise them selues with garments and oznaumes / to signific euer a contrariethinge then that they be.

Iesus.

Christus

Emanuel.

Sandus

Dead men

pooze men

C Nay Christ is no hypocrite or disgised that playeth a parte in a play and representeth a persone or state which he is not: But is alwaye that his name signifieth / he is euer a sauer / and euer anoynteth with grace / & euer maketh God with vs / & euer sanctifieth. Neither is ther any other

E

The seconde Chapter

to saue and sanctifie fro synne or annopnte with grace/ or to set God at one with men. And the se thiges which his name signifie dothe he euer vnto all that haue trust & confidence in his bloude/ as they repēt of the synne whiche they desire to be saued and sanctified from.

C Nowe though the pope and his sectes giue Christ these names/ yet in that they robbe hym of theffede/ and take the significatiōs of his names vnto them selues/ and make of hym but an hypocrite/ as they them selues be/ they be right Antichristes and denye both the father and sonne. For they denye the witnesse that the father bare vnto his sonne/ and depyue the sonne of all the powre & glorie that his father gaue hym.

Who so euer denieth the sonne/ the same hathe not the father.

For no man knoweth the father but the sonne and to whome the sonne sheweth hym. Mat. xi. Now ouer if thou knowe not the mercie that God hath shewed the in Christ/ thou canst not knowe hym as a father. Thou maist well besides Christ knowe hym as a tyrante. And thou mayst knowe hym by his workes as tholde philosophers dyd/ that ther is a God/ but thou canst nether beleue in his mercie nor loue his lawes/ which is his only worship in the sprite/ saue by Christ.

Let therfore abyde in you that whiche ye herde at the begynnynge. If that whiche ye herde at the begynnynge shall remaine in you/ then shall ye contynue in the sonne and in the fa-

To know
God.

To loue the
lawes of
god is to
worship
god in
spirit

ther. And this is the promise & he ha-
the promised vs/ euerslastynge life.

¶ If we abide in tholde doctrine which the apo-
postle taught & herke to no newe: then abide we shal doc-
in the sonne (for vpon the sonne build they be) trine ou-
& in the father thozoue confidence in the sonne/ ght we to
and are heires of euerslastinge life. abide by.

¶ These things haue I writen vnto
to you because of thē that deceyue you
And the annoyntynge that ye recea-
ued of hym dwellyth in you and ye nee-
de not that any man teache youe/ But
as that annoyntynge teachith youe
of all thinges & is true/ & is no lie: Eue
as it hath taught you so abide therein.

¶ When a true preacher preacheth/ the spzite
entreteth the hertes of the lede & makyth the seale
the rightwisnes of the lawe of God/ and by the
lawe the popson of their corrupte nature/ & the
te leadeth them thozoue repentaunce/ vnto the
mercie that is in Chzistes bloude. And as an oy-
ntmēt healeth the bodie/ euen so the spzite tho-
rowe confidēce & trust in Chzistes bloude/ hea-
leth the soule & maketh her loue the lawe of God Annoynt-
& therfor is called annoyntynge oz an oyntmēt tynge.
and may welbe signified by the oyle of oure sa-
crament. But outward oyle can nether heale the
soule nor make hyr fele/ saue as a signe/ oz as a
bushe at a tauern doze quēchith a māns thirste/
ner is it a thing to put trust in/ let vs therfor fo-
lowe the teachige of the spzite which we haue re-
ceaued (as Paule sayth) in earnest/ to certifie oure

The seconde Chapter

herkes and to make vs fele the thinges of God
and not cleue vnto the traditions of men/ in w-
hich is no felinge/ but that one saith so and a no-
ther thus confirminge their assertions with glo-
rious persuations of wisdom/ but not after the
wisdom of God, which reasones a nother deni-
eth with contrarie sophismes: and so ryleth bra-
uylunge about vayne wordes without al certētie

And nowe little children asyde in
him/ that when he shal apere we may
haue confidence / and not be made ass-
hamed of hym at his commynge.

There are. ij. thinges to be marked: one/ if
we cleue vnto Christ after the doctrine of the ap-
ostles and as they bilt vs vpon hym / we shal
be bold and surz of oure selues at his commynge
As a seruant which in his masters absens doeth
only his masters commaundementes/ cannot be
confounded at his commynge home agene. But
e if we folowe mens doctrine/ how can we be bol-
de: ye howe sholde we not be asshamed with our
teachers/ vnto whom then he shal say (when they
bolste them selues howe that they haue bene
his vicars) I knowe you not / departe frome
me ye that haue wrought wickednes and vnder
my name haue brought in damnable sectes/ and
haue taught poure disciples to beleue in other
thinges then in me. Nowe the somme of al that
the apostles taught/ and howe they bilt vs vpon
Christ/ is the newe testament. But the popes
doctrine is not there founde/ but improued. Co-
nfoundyd therfore shal he be which wpyttinge &
willinge churtteth his eyes at the true light/ &
openeth them to beleue his lyes.

Of John.

Another thinge is this/ al the scripture maketh mention of the resurrection and commynge agene of Christ: and that al men/ both they that go before / and they that come after shal then receaue their rewardes to gether/ and we are commaundyd to loke euerye houre for that daye.

And what is done with the soules frome theye departinge their bodie vnto that daye/ doethe the scripture make no mention / saue only that they rest in the lord and in their faith. Wherfore he that determyneth ought of the state of them that be departed / doeth but teach the presumptuous imaginations of his awne brayne :

Nether can his doctrine be any article of our faith. What God doeth with them is a secret layde vp in the treasury of God. And we ought to be patient/ beinge certified of the scripture that they which die in the faith are at rest / & ought no moare to serche that secret / then to serche the houre of the resurrection whiche God hath putt only in his awne power . But this remembre/ that the hole nature of man is poysonned & infected with synne. And the hole life of synne must be mortified . And the roote of al sinne and first vice we were infected with/ is that we wold be wise where God hath not taught vs / as ye se how Eue wold haue bene as god in knowlege of good and bad. And therfore hath god hid many thinges in his power and commaundyd that we shal serch none of his secretes further / then he hath opened them in his scripture/ to mortifie this poyson of al poysons / the desire to appere wise and that we be ashamed to be ignorant in eny thinge at al. Wherfore they that violently make articles of the faith without Gods worde ar yet aliue in the roote of al sinne and vice / &

E. iij.

The thirde Chapter.

growe out of the deuell and not out of Christ. And their articles are of the blindnes of the deuell / & not of the light of Christ / for Christes light hath testimoni of the scriptur euery where

If ye knowe that he is ritghteous / knowe that all that worke rightwisnes are borne of hym.

Coure nature is to worke wickednes and so blinde therto that it can se no rightwisnes. And then it foloweth that we must be borne a newe in Christ / per we cā ether doo oz yet knowe what is righteous. And in hym we must first be made righteous our selues / per we can worke ritghteous workes / which conclusion is contrarie vn to the pope / for he saith that the workes doo make the man righteous. And Christes doctrine saith that the man maketh the workes righteous. A righteouse man springeth out of righteous workes / saith the popes doctrine. Righteous workes springe out of a righteous man / and a righteous man springeth out of Christe / saith Christes doctrine. The workes make the man righteous which befoze was wicked saith the pope. The workes declare that the man is righteous saith Christes doctrine / but the mā was first made righteous in Christ / and the sprite of Christ taught hi what righteousness was / & healed his herte & made hi gsent therto / & to haue his lust in rightuousnes / & to worke rightwillie.

The thir
de chap-
ter.

Behold what loue the father hath shewed vs / & we shulde be callpd the sonnes of God. for this cause the worlde knoweth

Of John.

youe not/because it knoweth not hym
Dearlie beloued nowe we are the son
nes of God/ though yet it aperith not
what we shalbe. But we knowe that
when he shall appere/we shalbe like
hym/for we shall se hym as he is.

The loue of God to vs warde is excedinge
greate in that he hath made vs his sonnes wit
hout all deseruing of vs / & hath geuen vs his
spzite thozow Christe/ to certifie oure hertes th
erof/ in that we feale that oure trust is in God/
and that oure soules haue receaued health and
powze to loue the lawe of God/ which is a sure
testimonie that we are sonnes and vnder no dam
nation. Neither ought it to discourage vs oz to
make vs thinke we were lesse beloued / because
the worlde hateth vs & persecuteth vs/ for the
worlde knoweth vs not. Neither anye maruell / The wo
for the worlde coulde not knowe Christ hym self eld coul
for all his gloriouse comyng with miracles & be de not kn
nefitres in healige the sicke and raisinge the de- ow Christ
ed. But for all the oppzession of the worlde/ we
are yet sure that we are gods sonnes. And in li
ke maner though the glorie that we shalbe in
appere not: yet we are sure that we shalbe like
hym/ when he apperithe. As darknes vanissheth
awaye at the comynge of the sonne & the worlde
receaueth a newe fatiō/ & is turned in to light &
sodenlie made gloriouse. Euen so when he appe
arith and we shall se hym as he is/ we shall with The wo
the sight of hym/ be chaūgyd in to the glorie of eld shall
his image & made like hi. And the shal the worlde know ch
knowe both hi & vs / vnto their shame & cōfusiō. rist.

¶.iiij.

The thirde Chapter.

And all that haue this hope in him
purge them selues as he is pure.

The faithe and hope of a christen man / are
no dead / ydle / or baren thinges: but liuelpe wor-
kinge and frutful. For when the lawe thozowe
conscience of synne / hath slayne the soule / then
hope and trust in Christes bloude thozowe cert-
tiffence of the conscience that the dānation of the
lawe is taken awaye / quychen hyz agene / and
make hir to loue the lawe / which is the purifie-
nge of the soule and hir life and seruinge the la-
we in the inner man. And then the said giftes of
hope and faith stretch them selues forth vnto
the membzes / deed with natural lust / consent / &
custome to synne / and quychen them and purg-
eth them / with the holosome penaunce of Christ-
es doctrine / and make them serue the lawe out-
warde and beare holosome frute of loue vnto the
profete of their neyboures / accordinge to Chri-
stes loue vnto vs. For if the sprite of chziste wi-
th which God anoynteth vs and maketh vs kin-
ges / and sealeth vs and maketh vs his sure and
seuerall kingdome / & which he giueth vs in ern-
est. 2. Cor. 1. And with which he chaungeth vs
in to thimage of Christe. 2. Cor. 4. dwel in our
soules thozowe faith / the same spirite cānot but
quychen the membzes also / and make them fru-

**The fait-
th of a ch-
riste man**

**The po-
pes faith**

teful. Ro. 8. Wherfore the faithe and hope of
the pope which by their awne confession / may st-
onde with al wickednes and consent vnto al euil
and be without repentaunce towarde Gods la-
we (as it appereth by theyz thze capital synnes
twitched of John a litle aboue: pride / couetou-
snes and lecherie) are no true faithe & hope: but
bayne wordes and visures only / accordinge to

Of John.

his other disgysinge and names of hypocryse.

T All that commytte synne/committe
te Vnrightwisnes / for synne is Vnri-
ghtwisnes.

T That thengliche calleth here vnrightwisnes the greke calleth Anomia / vnlawfulness of what she
breakynge the lawe. So that all synne is break- ne ys.
inge of Gods lawe / and only the transgression
of Gods lawe is synne. Nowe al gods lawes ar
contayned in these two poyntes/ beleue in Chri-
ste/ and loue thy neybour. And these two poy- The some
ntes are thinterpzytinge and expoundinge of al me of go-
lawes / so that what so euer edifieth in faith and ds law.
loue/ is to be kepte/ as longe as it so doeth. And
what so euer hurteth faith or loue/ is to be bro-
ken immediatly : thoughe hyng / Emproure/
pope or an aungel commaunde it. And al indiff-
erent thinges that nether heelpener hurte fait-
he and loue/ ar hole in the handes of father/ mo-
ther/ master/ lord and pzynce . So that if they
wil synne agaynst God and ouerlade oure bac-
kes / we maye wel runne awaye/ if we can esca-
pe/ but not aduenge oure sealue. But & if they
wil bzeake in to thy conscience/ as the pope doe-
th with his domme traditions/ and saith/ to do
this saueh thy soule/ and to leaue it vndone lo-
seth thy soule / then desie them as the workes of
Antichriste / for they make the synne agens the
faith that is in Chrystes bloude / by which only Loue bz-
thy soule is saued/ and for lacke of that only dam eaketh
ned. And how loue breaketh the lawe take an en the law.
sample . It is a good lawe that men come to the
churche on the sondayes to heare Gods worde &
to receaue the sacrament of the bodie and blou-
de of Chryste / in a remembzaunce of his benefites

C.b.

The thirde. Chapter.

and so to strengthen thy soule / fore to walke in his loue & in the loue of our neybour for his sake &c. yet if my father/ mother/ or eny other that requireth my healpe be sicke/ I breake that good comaundement/ to do my dute to myne eldres or my neybour. And thus al lawes are bnde loue and giue rome to loue. And loue interpreteth them: ye & breaketh the at a tyme/ though the God hym self commaunde them. For loue is lorde ouer al lawes.

And ye knowe that he apperid to take awaye oure synnes/ and ther is no synne in hym.

Chryste died not alone to purchasse pardon for oure forsynnes / but also to slaye al synne and the life of synne in oure membes. For all we that are baptised in the name of Chyist saith Paule. Rom. 6. are baptised to die with hym concerning synne/ and that as he after his resurrection dieth no moare / so we after oure baptysm shuld walke in a newe life and synne no moare. Oure membes are crucified with hym/ in al that parteyneth vnto the life of synne. And if in Chyist be no synne/ then how can there be wilful synne in the faith that is in hym/ or in the quicke membes that thorow faith growe out of hym? Euery man therfore that hath the true faith of Chyist/ purgeth hym self/ as he is pure.

All that abide in hym synne not And all that synne haue nether sene hym nor knowen hym.

As ther is no synne in Chyist the stocke/ so can there be none in the quicke membes that liue and growe in hym by faith. And they that gi-

Dr John.

ne them selues to synne haue nether sene/ knowen/ or fealt by faith the mercie that is in hym. Oure holy father then which forbiddeth Matrimonie and giueth his disciples licences with his holy blessinge to kepe hores: and pluralities/ vnions/ ad totquots/ to robbe the parishes/ hath nether sene noz knowen Chyriste/ no moare haue his disciples that consent vnto his iniquitie. And if they knowe hym not/ they cannot truely describe him vnto vs. It foloweth then that their preachinge is but hypocrisie.

Little children let no man begyle you. He that worketh rightwisnes is righteous/as he is right wise.

Judge men by their dedes. For who so euer hath the light of God in his soule/ he wil let his light chyne / that men shal se his good workes. And therfore where ye se not the rightwisnes of workes in the membrs outward/ there/ be sure/ is no rightwisnes of faith in the harte in warde. Let no man mocke youe with vayne wordes. Who so euer preachith the Chyriste in worde and dede/ hym take for Chyristes vicare. And them that wold proue them selues his vicars with Sophistrie/ and when it is come to the poynte make a sword only their mightie arguments / and liue cōtrarie to al his doctrine/ and in al their preachinges blasphemex rayle on his blesside bloude/ take for the vicares of antichrist

He that synneth is of the deuell/ for y deuell synneth frō y beginninge. But for this cause apperid the sonne of God: Euen to destroy y workes of

E.v.

The thirde. Chapter.

the deuell. All that are borne of God
doo no sinne / for his seede abidith in the
and they cannot synne / because they
be borne of God : And hereby are the
sonnes of God knowen / and also the
sonnes of the deuell.

The man
is first e.
upl.

¶ God & the deuel are. ij. contrarie fathers. ij.
contrarie fountaines / and. ij. contrarie causes:
the one of al goodnes / the other of al euil. And
they that do euil are borne of the deuel and first
euil by that birth / yee they do euil : For yee a
man do any euil outwarde of purpose / he concei-
ued that euil first in his mynde and consented
vnto it / and so was euil in his hert yee he wrought
euil / and yee he conceived euil in his hert
he was borne of the deuell and had receaued of
his seede and nature: By the reason of which na-
ture / seede and birth / he workyth euil natural-
ly / and can do no nother. As christe saith John
8. ye are of the father the deuel and therfore wil
do the lustes of youre father

The man
is first
good.

¶ And on the other side / they that do good are
first borne of God and receaue of his nature and
seede / and by the reason of that nature and see-
de / are first good yee they doo good by the same
rule. And Christ which is contrarie to the deuel
came to destroye the workes of the deuel in vs &
to giue vs a newe birth / a newe nature / and to
sowe newe seed in vs / that we shulde / by the re-
ason of that birthe / synne no moare. For the se-
ed of that birth / that is to wete the spzite of god
and the liuelie seed of his worde / sown in oure
hartes / kepeth oure hertes that we cannot con-

Of John.

sent to synne / as the seede of the deuel holdethe the hartes of his / that they canot consent to good. This is contrarie vnto the pope in two popes / in One that he saith / that oure good dedes make vs first good / and teachith vs not to beleue in Chzistes bloude / ther to be washed ad made first good. And in a nother / that he saith / god cholet vs first for oure good qualities and properties and for thenforcement and good endeuoure of our frewil. what good endeuoure is there where the deuel posseseth the hole herte / that it can consent to no good?

And finallie there is great difference between the synne of them that beleue in Chziste vnfaithful & vnredlye / and the synne of them that beleue not. faithful for they that beleue / synne not of purpose and syn diuers of consent to wickednesse that it is good / castinge and compassinge afoze hande without grudge of conscience to bzing their purpose aboute. As yese oure hypocrites haue vexed al Chzisten dome this .xx. yeares to bzing a litle lust to effecte. Their fathers conceyued mischeue. viij. hundzeth yeares ago. And the sonnes consent vnto the same and haue no powze to departe therefrom. And therefore their synne is deuellishe & vnder the damnation of the lawe. But if he that beleueth / synne: he doeth it not of purpose / or that he consented vnto the life of synne: But of infirmirie / chaunce / and some greate temptatio that hath ouercome hym. And therfore his synne is venial and vnder mercie and grace / though it be murther / thefte / or adulterie: and not vnder the damnation of the lawe. So that his father shal scourge hym / but not cast hym away or damne hym. Mark in the synne of Saul and of David. Saul euer excused his synne / and could

The thirde Chapter.

not but persecute the wil of God. And Dauid cōfessid his sinne/ withe greate repentaunce at the first warning/ when soeuer he forgot hym selfe.

All that worke not rightwisnes are not of God. Ner he that loueth not his brother. For this is the tydinges which ye herde at the begynnynge/ that we shulde loue one a nother/ and not be as Cain which was of the deuell and slewe his brother. And wherfore slewe he hym? for his dedes were euell and his brothers righteous. Maruell not my brethren though he y worlde hate youe.

The lawe of rightwisnes is/ that we loue one a nother as Chyste loued vs/ & he that hath not this lawe liuinge in his harte/ and when the tyme is/ bringeth not forth the frutes ther of/ the same is not of god/ but of the deuel whose byrthe and properties of the same ye se described in Cain/ howe he resisted God and persecuted the Childzen of God for their belefe and workes therof. And as ye se in Cain and his brother Abell/ so shal it euer continewe betwen the childzen of God and of the deuel vnto the worlde ende. Abondre not therfore though he the worlde hate youe.

We knowe that we are translated from deeth to life/ because we loue the brethren. He that loueth not his

Of Iohn.

Brother/abideth in deathe. All that ha
te their brethren ar mourtherars/ and
ye knowe that no mourtherar hath e
ternall life abidyng in hym.

If thou loue thy brother in Chyist/ and art
ready to do and to suffre for hym as Chyiste did
for the/ then thou arte sure therby that thou ar
te the sonne of god and heyre of life and deliue
red from death and damnation. So haue Chyis
ten men signes to knowe whether they be in the
state of grace or no. And on the other syde he that
hath no power to loue his brethren/ may be sure
that he is in the state of death and damnation.
A nother is this let every man looke vpon his
hart/ and besure that he which hateth his brothe
r hath slayen hym befoze God and is a murthe
rar. And murtherers shal not obtain the kingdo
me of god. Gala. 5. But are Cains brethren and
the deuels childzen/ and are heyres of death and
euer vnder damnation. Compare the regiment
of the spiritalte which haue had the temperall
swerde in their handes nowe aboue. viij. hundre
th yeaeres vnto this doctrine of Iohn and Iudg
ge whether they haue led vs truely after the ste
ppes of Chyistes doctrine or noo.

Therby we are assured of loue/ be
cause he left his life for vs/ and therf
ore ought weto leave owr liues for ou
re brethren. He then that hathe the
substaunce of the worlde/ and seyth
his brother haue nede and shutteth

The. thirde Chapter.

By his compassion frome hym / howe
dwellith the loue of God in hym?

C If we fealt the loue of Chyristes deeth / it
wold sure set oure hert on fire to loue hym agey
ne and oure bzethzen for his sake / and shulde ne
uer cease to slep oure resistinge membes vntill
we could not only be wel content / that oure bz
ethzen were in prosperouser state then we / but al
so vntil we could blesse the when they curse vs /
and pray for them when they persecute vs / and
to soffre deeth for them / to restifie the worde of
their soules health vnto them / and with loue to
ouercome them / and to wyne them vnto Chri
ste. If nowe euery chyristen man ought to haue
this ruele of his profession befoze his eyesto ler
ne it / that he shulde loue his brother as Chyriste
did hym / to departe with his life for his brother
es ensample / howe far are they of frome good
scolars / that connot finde in their hertes to de
parte with a litle of the abundaunce and super
fluite of theyr temperal goodes / to helpe theyr
neybours nede?

C By litle children let vs not lo
ue in worde ner withe the tonge / but
with the dede and of a truethe. For th
erby we knowe that we be of the tru
eth / and so shall we certifie oure hert
es in his sight.

C If we haue power to worke / then doeth the
worke certifie oure hertes / that oure faith in ch
yriste and loue to god and oure neyboure for his
sake are vnfayned / and that we are true childre

Of John.

and no hypocrites. And the are we bolde in oure conscience befoze God. And this is it that petre meaneth. iij. Petr. i. where he biddeth vs minister in oure faith vertue/ Godly liuinge and all maner of good workes/ and therewith to make oure vocation and election / oꝛ oure callinge and chosinge sure. For the sight of the worke doth certifie vs that God hath called vs & chosen vs vnto grace and mercie.

¶ But and if when the tyme of workinge is come/ I feele and haue no power to worke / then will oure conscience accuse vs of synne & transgression with in the herte befoze God / & so for feare of the rod we dare not be bolde/ but drawe bak and stand a loofe.

¶ Let a childe haue neuer so mercifull a father yet if he breake his fathers commaundementes/ though he be not vnder damnation/ yet he is euer chid & rebuked and now and then lashed with the rodde: by the reason wherof he is neuer bold in his fathers pꝛesens. But the childe that kepith his fathers commaundementes / is sure of hym self and bold in his fathers pꝛesens / to speake and do what he will. They that minister well/ get them good degre and greate confidence in the faith that is in Christe Iesu/ saith Paule. i. Timo. iij. He that worketh/ is bolde befoze God and man. For his conscience accuseth hym not within/ nether haue we ought to wite hym with all oꝛ to cast in his teeth. And as without the sight of the workes Jacob Thapostle can not se thy faith Iaco. 2. no moare shalt thou euer be sure oꝛ bold befoze God oꝛ man.

¶ But if oure hertes condemne vs/ God is greater then oure harte/ and

The thirde Chapter
knoweth all thinge.

If oure consciēce accuse vs of synne/ God is
so great and so mightie that it cannot be hidde.

Derely belouyd if oure hertes con-
demne vs not/ then we trust to gods
ward. And what so euer we aye/ that
shall we receaue of hym/ be cause we
kepe his commaundementes and doo
the thinges which are pleasaunt in
his sight.

Keeping of the commaundementes maketh
a man se his faith & to be bolde therin. And faith
when it is without conscēce of synne/ goeth in
to God boldlie/ & is stronge & mightie in praier
to coniuere God by all his mercies/ and therewith
optayneth what so euer he arerh/ of all his pro-
mises. And the texte saith because we kepe his
commaundementes. ye verely his commaunden-
tes make vs bolde. But the keeping of mens tra-
ditions & dome cerimonies make not bolde befor
God/ ner certifie oure consciēce that oure faith
is vnfaigned. Thou shalt not knowe by sprynke-
linge thy self with holy watter/ ner byssinge the
pax/ nor with takinge althes / or thoughe thou
were annoynted with all thople in teames streets
that thy faith is sure. But & if thou couldest fin-
de in thyne herte to bestowe bothe life and goo-
des vpon thy neybour in a iust cause/ and hast
proued it: then art thou sure/ that thou louest
Christe/ and felest that thou hast thy trust in his
bloud.

And this is his commaundement

Of John.

we beleue in his sonne Iesus Christe/
and loue one another/as he gaue com-
maundement.

Faith is the first & also the roote of all com-
maundementes. And out of faith sprigeth loue; the roote
& out of loue workes. And whē I breake any cō of all com-
maundemēt I synne agaynst loue. For had I lo maundes-
ued I had not done it. And whē I synne agaynst mentes.
loue I synne against faith. For had I earnestly &
with a full trust remēbred the mercie that Chri-
ste hath shewed me/ I must haue loued. wherfo-
re whē we haue brokē eny cōmaundemēt/ there
is no nother waye to be restozed agayne/ thē to
go throughe repentaūce vnto oure faith agay-
ne/ & aske mercie for Christes sake. And asone as
we haue receaued faith that oure synne is forgi-
uen / we shall immediatly loue the commaun-
dement agayne/ and thozowe loue receaue po-
wre/ to worke.

And he that kepeth his cōmaun-
dementes abydeth in hym / and he in
hym. And hereby we knowe that the-
re dwelleth in vs of his sprite which
he gaue vs.

Thozow the workes we are sure that we cō-
tynewe in Christ/ and Christe in vs/ & that his
sprite dwellyth in vs. For his sprite it is that
kepeth vs in faith/ and thozowe faith in loue
and thozowe loue in workes.

The fourth Chapter.

J. 4.

The fourth Chapter

Drely belouyd beleue not every
sprit/But proue the sprites whe
ther they be of God. For many
false Prophetes are gone out in the
worlde.

Sprites. Sprites are taken here for preachers/ becau
se of the preachinge or doctrine / which if it be
good/ is of the sprite of God: and if it be euell/
of the sprite of the deuell. Nowe ought we not
to beleue every mans doctrine vnaduisolie / or
condemne eny mans preachinge yer it be herde
and sene what it is. But a Chriſten mans parte
is to examen / iudge and trie it / whether it be
true or no. Quench not the sprite saith Paule
1. Thessalo. the last. Neither despise prophesien
ges/ but proue all thinge/ and kepe that which
is good. Destroye not the giftes of the sprites of
God/ but trie whether they be of God/ & good
for the edifieng of his congregation: and ke
pe that which is good and refuse that which
ys euell. And suffer every parson that hath
eny gifte of God/ to serue God ther in/ in his
degre and estate/ after a Chriſten maner and a
due ordre. Why shall we trie the doctrines?
Merilye for ther be many false Prophetes ab
rode all redy. We tolde you before that Anti
chriſte shuld come/ as oure master Chriſte told
vs that he shuld come. But nowe I certifie you
that Antichriſtes kyngdome is begone all re
dy. And his Disciples are gone out to preache.
Trie therfore all doctrine. With what shall we
The trye it? With the doctrine of thapostles/ and
all of all with the scripture which is the twitchestone: ye
doctrine. and because ye loue compediuousnes/ ye shall ha

Of John.

be a chozte rule/to trie them with all.

¶ Herby knowe ye the sprite of God. Every sprite that confessyth that Jesus Christ is come in the fleshe is of God. And every sprite that confesseth not that Jesus Christe is come in the fleshe/is not of God. And the same is that spirite of Antichriste / of whome ye haue herde that he shulde come: And euen now he is in the worlde all redy.

¶ What so euer opinion any mēbre of Antichriste holdeth/the grounde of all his doctrine is to destroy this article of oure fayth/ that Christe is come in the fleshe. For thoughe the moste parte of all heretikes confesse that Christe is come in the fleshe after their maner/ yet they deny that he is come/ as the scripture testifieth & thapostles preachid hym to be come. The whole studie of the deuell and all his membres is to destroy the hope & trust that we shuld haue in Christes fleshe/ and in those tinges which he suffered for vs in his fleshe/ and in the testament & promisses of mercie which are made vs in his fleshe. For the scripture testifieth that Christ ha the take away the sinne of the worlde in his fleshe/ & that the same houre that he yelded vp his sprite in to thādes of his father/ he had full purged & made full satisfacciō for all the synnes of the worlde. So that al the synne of the worlde/ bothe befoze his passiō & after/ must be put awaye thowme repentance to warde the lawe & faith

The fourth Chapter.

And trust in his bloude/ without respect of any other satisfactiō/ sacrifice or worke. for if I once synne/ the lawe rebuketh my conscience/ and setteth variaunce betwene God & me. And I shall neuer be at peace with God ageyne vntill I haue herd the voice of his mowthe/ howe that my synne is forgiuē me for Chrystes bloude sake. And asone as I that beleue/ I am at peace with God. Roma. v. and loue his lawe ageyne/ and of loue worke.

And that Chryste hath done this seruice in his fleshe/ denye all the membres of Antichryste.

And hereby thou shalt knowe them. All doctrine that buyldeth the vpon Chryste/ to put thy trust and confidēce in his bloude/ is of God and true doctrine. And all doctrine that with draweth thine hope & trust frō Chryste/ is of the deuill & the doctrine of Antichryste. Exampe the

Doctrine that is of God.

Doctrine that is of the deuill

pope by this rule / and thou shalt fynde that all he doeth/ is to the destruction of this article. He wresteth all the scriptures & setteth them cleane agaynste the woll/ to destroye this article. He ministreth the very sacramētes of Chryste vnto the destructiō of this article: and so dooth he all other ceremonies/ & his absoluriō/ penance/ purgatorie/ dispensations pardones/ bowes/ with all disgisinges. The pope preachith that Chryste is come to doo away synnes/ yet not in the fleshe but in water/ salt/ oyle/ cābles/ bowes/ ashes fryers cotes/ and monkes cowles/ & in the bowes of them that forswore matrimonie to kepe whores/ and swore beggerie/ to possesse all the treasure/ riches/ wealth & pleasures of the world: & haue bowed obediēce/ to disobey withauzite/ all the lawes bothe of God & man. for in these hypocritische and false sacrifices/ tea

The popes doctrine of Chryst.

Of John.

whyth he vs to trust for the forgyuennesse of syn-
nes/ and not in Chrystes flesh.

Ye are of God litle children / and
haue ouercome them. for greater is
he that is in you/ thē he that is in the
worlde.

He that dwellith in youe / and worketh in
you thozowe faith/ is greater thē he whiche dw-
ellith & worketh in them thozowe vnbelefe. And
in his strēgthe/ ye abide by youre professiō/ and
cōfesse youre lordē Iesus/ howe that he is come
in the fleshe & hath purged the synne of all that
beleue in his fleshe. And thozowe that faith ye
ouercome them in the very tūrmētes of deeth.
So that nother their Juglinges / neither their
pleasures/ neither their thzetninges/ or their to-
rmentes / or the verye deeth wherewith they
sley your bodies / can preuaile against you.

They be of the worlde/ and ther-
fore they speake of the worlde/ and the
worlde attendith vnto them. We be
of God: and he that knoweth God
hearith vs. And he that is not of God
hearith vs not. And hereby we kno-
we the sprite of trouthe and the sprite
of erreure.

Ther be ad euer shalbe. ij. generatiōs in the Two ge-
worlde: one of the deuell/ whiche naturally her neratiōs
hē vnto the false apostels of the deuell/ because in the wor-
they speake so agreeable vnto their natural zplex rde.
tiō. And a nother of God/ which herhē vnto the

J. iij.

The fourth Chapter.

The po-
pis doctri-
ne yswor-
ldlye.

true Apostles of God/ & sent vnto their doctri-
ne. And this is a sure rule to iudge sprites with
all/ that we iudge the to haue the sprite of trou-
the/ which harkē vnto the true doctrine of Chri-
stes Apostles: & the to haue the sprite of errours
which harkē vnto worldly & deuylishe doctrine/
abhorringe the preachinge of thapostles. And lo-
ke whether the popes doctrine be not worldly or
no/ if pride & couetousnes be worldly/ ye & lechu-
rie to. For what other is all his doctrine then of
benefices/ promotions/ dignities bishoprikes
cardenalshypes/ bicarages/ parsonages / prebē-
des/ chāge of bishoprikes/ & resynnyng of bñfi-
ces/ of vniōs pluralities / totquots/ & that whi-
che comythe once in to their hādes/ may not out
agayne: ye & of hoyses & concubynes/ & of capty-
uinge of consciences for couetousnes/ & all that
herkē to that doctrine abhor the doctrine of tha-
postles & persecute it/ and them that preache it.

¶ Dearly beloued let vs loue one a-
nother/ for loue is of God. And all th-
at loue are borne of God/ and knowe
God. And he that loueth not/ know-
eth not God: for God is loue.

¶ John singeth his old songe ageyne/ & teacheth
an infallible & sure tokē which we may se & fea-
le at oure syngers endes/ & therby be out of all
doubte/ that oure faith is vnfayned & that we
knowe God & be borne of God/ & that we herkē
vnto the doctrine of thapostles purely & godlye
not of eny curiosite/ to seke glorie & honoure th-
erin vnto oure selves/ & to make a cloke ther of
to couer oure couetousnes / and fylthy lustes.
Whiche token is/ if we loue one another.

Of Iohn.

For the loue of a mans neybour vnfaignedly
springeth out of the vnfaigned knowlege of god
in Chzistes bloude. By which knowlege we be
borne of god & loue gods our neybours for his
take. And so he that loueth his neybour vnfaigne
dly/ is suer of hiself/ that he knoweth god/ & is
of god vnfaignedly. And contrary wise/ he that lo
ueth not/ knoweth not god. For god i Chzistes
bloude is such a loue that if a mā sawe it/ it wer
impossible that he shulde not bzeake out in to the
loue of god agenez of his neybour for his sake

The sonne
teyne of
loue.

¶ Herein apered the loue of God
vnto vs warde because/ God sent his
only sonne in to the world/ y we shuld
lyve thozow hym. Herin is loue: not y
we loued god/ but y he loued vs/ & sent
his sonne/ a satisfactiō for our synnes.

¶ If a man had once felt within in his con
science the fyerre wraath of god towarde synners
and the terrible and most cruel damnacion that
the lawe thzeteneth: & then beheld with the eyes
of a strong faith/ the mercie/ fauoure and grace
the takyng away of the domination of the lawe
and restoringe ageyne of life/ frely offred vs in
Chzistes bloud/ he shulde perceauē loue/ and so
moche the moare/ that it was shewed vs / when
we were synners and enemies to God. Roma. 5.
and that without al deseruinges/ without oure
endeuourynge/ enforcyng and preparyng our
selves / and without al good motions/ qualites
and properties of oure frewil. But when oure
hertes were as dead vnto al good workyng/ as
the membez of hym whose soule ys departed

f.b.

The fourth. Chapter.

which thinge to proue/ and to stoppe the blasphemous mowthes of al our aduersaries/ I wil of innumerable textes reherse one in the begynninge of the seconde chaptre to the Ephe. where Paule saith thus. ye were deed in trespasse and sinne in which ye walked accordinge to the course of the worlde and after the gouernoure that ruleth in the ayre/ the spzite that worketh i the children of vnbelefe / amonge which we also had oure conuersation in tyme past / in the lustes of oure fleshe: and fulfilled the lustes of the fleshe & of the mynde (so that the fleshe & the mynde were agreed both to sinne/ and the mynde consented as wel as the fleshe) and were by nature the children of wrath/ as wel as other. But god beinge rich in merite/ thozow the greate loue wherewith he loued vs/ euen when we were deed in sinne/ hath quickened vs with Christ: for by grace are ye saued: and with hym hath reysed vs vp and with him hath made vs sitte in heauenly thinges thozow Iesus Christe/ for to shewe in tyme to come the exceeding riches of his grace / in kyndnes to vs warde in Iesus Christe. For by grace are ye saued thozow faith/ and that not of youre selues: for it is the gift of god / & cometh not of workes/ lest eny mā shulde boast hym self. But we are his workmanship created in christe Iesu vnto good workes/ vnto which God ordeined vs before that we shulde walke in the. The texte is playne / we were stonede and without life or powre to do or consent to good. The hole nature of vs was captiue vnder the deueld led at his wil. And we wer as wycked as the deuell nowe is (Except that he nowe sinneth againste the holy gost) & we consentid vnto sinne/ with soule & body & hated the laws of god. But

Of John.

god of his graces only quickened vs in Chyiste/
& raysed vs out of that death and made vs sitte
with Chyiste in heauenly thinges. That is/ he
set our hertes at rest & made vs sitte fast in the
life of Chyistes doctrine/ and vnmoueable from
the loue of Chyist. And finally we ar in this our
seconde birthe gods workemanshipe & creation
in Chyist: so that as he which is yet vnmade/ ha-
th no life nor powze to worke/ no moare had we
till we were made ageyne in Chyiste. The preac-
hinge of mercie in Chyiste quickened oure her-
tes thow faithe/ wrought by the spirite of ch-
riste which God powzed in to oure hertes / yet
we wist.

¶ Dearly beloved/ if God so loved
vs/ then ought we loue one a nother.

¶ If we felt the loue of god in Chyistes blou-
de/ we could not but loue ageyne/ not only god
and Chyiste/ but also al that are bought with ch-
yistes bloude. If we loue god for the pleasures
that we receaue/ then loue we oure selues. But
if we loue hym to do hym pleasure ageyne: that
can we no nother wise do / then in lounge oure
neybours for his sake / them that are good/ to
contynue them in their goodnes/ and them that
are euil/ to drawe them to good. Loue is thin-
strumēt wherewith faith maketh vs gods sonn-
es and fashioneth vs lyke thimage of god / and
certifieth vs that we so are. And therfore com-
maundeth Chyist. Matth. the first. Loue your
enimyes/ Blesse them that curse youe / pray for
them that persecute youe/ that ye may be the so-
nnes of your heuenly father/ which maketh his
sonns rise ouer goods & badde/ & sendeth his raine

The fourth. Chapter.

byon lust and vniust: ye whiche made the sonne
of his mercie chyne vpon vs and sent the rayne
of the bloude of his dere and only childe vpon
oure soules / to quicken vs and to make vs se lo
ue to loue agene.

No man hath at any tyme sene
God. If we loue one a nother God
dwelleth in vs / and his loue is per
fect in vs.

No man
hath se
ne god.

Though we cannot se god / yet if we loue
one a nother / we be sure that he abideth in vs /
and that his loue is perfecte in vs: that is / that
we loue hym vnfaynedly. For / to loue god tru
ly and to giue hym thanks / is only to loue our
neyboure for his sake. For vpon his persone th
ou canest bestowe no benefite. And for as moche
as we neuer sawe god / let vs make no image of
hym ner do him ani image seruice after our aw
ne imaginatiō / but lat vs go to the scripture th
as hath sene hym / and there were what fatio he
is of and what seruice he wilbe serupd withe.
The scrip Blynd reason saith god is a kerued post & wilbe
ture hath serued with a Candle. But scripture saith god
lene god. is loue and wilbe serued with loue. If thou lo
ue thy neyboure then art thou the image of god
thy selfe / and he dwelleth in the liuinge temple
of thine herte. And thy louynge of thy neyboure
for his sake / is his seruice and worshipe in the
spirite / and a candle that burneth befoze hym in
thyne harte & casteth out the light of good wor
kes befoze the worlde / and draweth al to God /
and maketh his enmyes leaue their euil / and co
me and worship hym also.

Herby we knowe that we abyde

Of John.

in hym/and he in vs. For he hath gi-
ven vs of his sprite.

The that hathe not Christes spirite/the sa-
me is none of his. Roma. 8. If we haue the spri-
te of God/then are we sure. But howe shall we
knowe whether we haue the spirite? Are John &
he wil say/ if we loue one a nother.

And we hane sene and doo testifi-
fic that the father hath sent his son-
ne/ the saviour of the worlde. Who so
euer confessith that Iesus is the son-
ne of God/ in hym dwelleth God/ and
he in God. And we haue knowne and
beleued the loue y God hath to vs.

First thapostles taught no fables/ but th-
at they sawe and receaued of God by the with-
esse of his sprite. Secondly John ascendith
bype one stepe hier/ from loue to faith/ and saith
he that beleueth that Iesus is Gods sonne/ hat-
he god in hym. And I doubt not but the pope &
his defenders wil answere John and say / then
the deuell hath god in hym/ and is also in god.
For other faith then suche as the deuell hathe/
felt they neuer any. But John preuenteth the/
we haue knowen and beleued the loue that god
hath to vs. That is/ we beleue not only with sto-
ry faith / as men beleue olde cronicles / but we
beleue the loue and mercie that god shewed vs/
and put oure trust and confidence therin (And
so taketh scripture belefe) we beleue that Iesus
is the sonne of god/ made man and layne for our
sinnes/ which is a toke of greate loue. And thae

The fourth Chapter.

loue beleue we and trust therto. Wher Paule
saith. 1. Corinth. xij. No man can cal Iesus lorde
except the holy gost had taught hym. But thow
ow the holy gost he meanyth not with the mow-
the only/ but in the herte with vnfayned faith/
puttinge his hope and trust in the lordeshipe
which he hath ouer sinne/ damnation/ hel and de-
eth. for so coulde no man cal Iesus lorde/ exce-
pt the holy gost had taught hym/ as Christ saith
Math. xvi. flesh and bloude showed the not that

¶ But yet how shal I se my faith? I must co-
me downe to loue agayne / and thence to the wo-
orkes of loue/ per I can se my faith. Not alway
but somtyme thou shalt feale thy faith with out
the outwarde dede / as in greate aduersite and
persecution when the deuell assauteth the with
desperation/ and leueth thy sinnes befoze the/ &
wold beare the in hande that god had cast the a-
waye and left the socourles/ for thy sinnes sake
¶ Then cometh faith forth with her childe/ & run-
nyth backe agayne the dartes of the deuell/ and
answereth: Nay for Iesus is the sonne of God;
ye and my verie god and my very lorde / & hath
taken away my sinnes and al damnation. And
this trouble and aduersitie which is come vpon
me/ by settinge on of the and of thy lymmes / is
only to make me feale the mercie of my father &
his powre & heape within in my soule/ & to slep
the rest of the poisen which remaineth i the flesh

¶ God is loue and he that abideth
in loue/ abideth in god/ & god in hym.

¶ This haue we herde aboue and it is easy to
be vnderstonde.

¶ Herfore is loue perfect with vs/

Of John.

that we shulde haue confidence in the day of Iudgement.

C Howe so euer this texte sounde / this me the inketh shulde be the meynge : that we shulde prouoke eche other to loue / and euer haue those ensamples of edifieng before our eyes that shuld most moue vs to loue. For perfecte loue serueth to make a man bolde / because it is the keepinge of the commaundementes . And therfore he that is perfecte in loue / when he seith hym selfe yet i this worlde to be vnto his neybour as god is vnto hym / and to be lyke his heauenly father in al ensample of kyndnesse / is bolde in the presence of god : ye though he come to iudge sinners. When on thother side / they that contynue euer in their wickednes and growe not in loue / fal often. And therfore their conscience euer accuseth them and putteth them in feare / bi the reason of the freshe memozi of thoffence / that they cannot attore be bolde / though they haue neuer so greate promises of mercie.

Ther is no feare in loue. But perfecte loue castith out feare . For feare hath paynfulnes. He therfore that feareth / is not perfecte in loue.

Loue is not paynful but maketh al thinge easy and plesant : feare of punishment for the trespase newly commytted is paynful: Therfore **Loue.** where loue is perfecte ther is no suche feare . Loue is the fullfillinge of all commaundementes . And therfore where loue is perfecte / there is no synne. And where the conscience doth not accuse of synne / ther is faith bold to go in to god

The fourtyth Chapter.

And to stand before hym / and loke hym in the face / and to confesse hym by al his mercies / and to are the petitions of his desire. Lacke of loue is the breaking of the commaundementes and cause of synne. And wher the conscience accuseth of sinne / ther faith is abbasched / dismayed / ashamed and affrayed to go in / for feare of rebuke. Loue therfore serueth to make a man bold in the day of iudgment and in al temptations.

Feare.

C John speakyth not generally of al maner feare / but of that only which the conscience of synne putteth a man in. For diuerse feares there be that accompany loue and growe as she doeth. The moare a woman loueth her childe / the moare she careth for it and feareth lest ought shuld chaunce it a misse. Euen so the moare we loue oure brethren / the moare we care for them / and feare lest eny temptation shulde trouble them. As Paule saith. 2. Cor. 11. who is sycke and I am not sycke? who is offended or hurt and myne hert burneth not? howe cared he for Timothe / for Titus / & for al that wer weak / and for the Corinthians / Galathians / and for al congregations? and howe diligently wrote he to them in his absence? and the moare we loue god / the moare diligent and circumspect ar we / that we offende hym not. And tel me I pray the / who so euer hath had experience / what a payne and grefe / ye and what a creating cozelesy is it vnto the harte of a true louer of god / to here the popsen generation of vipers / the pestilent secte of hypocritische pharises / wittingly and willinglie to blaspheme and rayle on the open ond manifest truth of the holy gost?

C If ye wil se howe bolde loue is: go to Moyses. Exod. 32. and Numeri. 14. And ther behold

Of John.

howe he consureth god and among al saith: For
giue this poeple or put me out of the booke that
thou hast written. As who shulde say/ thei be thy
people and thou commaundest me to loue them
And for thy sake I loue them and teache the and
care for them/ as a mother that had borne them
and loue them no lesse then my self. Wherefore
if thou loue me as thou promistest me/ then saue
them with me: or if not/ then cast me away with
them/ and let me haue suche parte as they take.
And Paule said asmoche. Roma. 9. Loke vpon
worldly loue/ and se what pagientes she playe-
th nowe and then and how drunken a thinge it
is: and be sure/ where the loue of god is perfecte/
she wil not only go betwene bodely death & her
louer/ but also betwene hym and hel. If a man
wolde take of this/ that a man might be so per-
fekte in this life/ that he might not be perfecter/
it wolde not folowe. For though the spirite at
a tyme get the vpper hand of the fleshe/ and wy-
neth hyz selfe so to god/ that she cannot tel whe-
ther she be i the body or no: yet the fleshe wil pul-
her downe agene and not let hyz contynewe/ ad-
nowe and then plucke of some of hyz feathers/
for mountynge so hie ageyne. For Moles fel tho-
row vnbelefe wel ynoughe after that seruētnes

**¶ We loue hym / because he louyd
vs firste.**

¶ We deserue not the loue of god first/ but he
deserueth our loue/ & loueth vs first/ to wine vs
& to make vs his frendes of his ennimies. And faith ys
as lone as we beleue his loue/ we loue agayne. the mor-
And so faith is mother of al loue. And as gret as her of lo-
my faith is so gret is loue/ though faith cannot ue.
be perfectly sene/ but thozow the workes of loue

The fyft Chapter
and in the fyre of temptation.

If a man faye / I loue god / and ha-
teth his brother: he is a lier. For how
can he y loueth not his brother who-
me he feeth / loue God whom he feeth
not: And this cōmaundemēt haue we
of hym: that he which loueth God / lo-
ue his brother alfo.

A sure
rule.

To loue a mans neybour in god is a sure
rule to knowe that we loue god: & not to loue
hym / is a sure token that we loue not God: & to
hate our neybour is to hate god. For to loue god
is to do his commaundemētes as Chrifte saith
John. 15. ye are my louers if ye do those thinges
which I haue cōmaundyed you: & the cōmaunde-
mēt is to loue our neybores; then he that loue-
th not his neybour / loueth not god. And likewi-
se to hate the cōmaundemēt / is to hate god that
cōmaunded it: & the cōmaundemēt is to loue our
neybores; he then that hateth his brother whe-
om god biddeth hym loue / hateth God.

The fyft Chaptre.

Al that beleue that Iesus
is Chrifte are borne of god
And all y loue hym which
he gat / loue hym that is be-
goten of hym. In this we know that
we loue the sonnes of God / when we
loue God and kepe his commaundes

Of John.

mentes. For this is the loue of God
that we kepe his commaundementes

This is a sure conclusion that we be born faith ma
of God thowwe faith. And that faith makyth keth vs
vs Gods sonnes / in that we beleue that Iesus gods son
is Chyste: as the first chapitre of John also test- nes.
ifieth / he gaue them powre to be the sonnes of
God / in that they beleued in his name.

What it is to beleue that Iesus is Chri-
ste / maye be vnderstond by that which is aboue what isto
reherced. It is a ferre other thinge then as the beleueth
deuel beleued it agaynst his wil and to his great at Iesus
payne / or as they beleue it which to fulfil theyr is Chist.
synne / enuye the glorie of Chyste and persecu-
te his Gospel / forbiddinge to preache it or to re-
ade in it. To beleue that Iesus is Chyste / is to
beleue in Chyste: that is / to belene earnestly / and
to put al thy trust therin / and to lay the price of
thy soule ther vpon: that the sonne of Maria w-
hom thaungell commaunded to be called Iesus
because he shuld saue his people from theyr syn-
nes / is that Chyste / that Messias / and that an-
noynted which God promysed the fathers shuld
come and blesse all nations and annoynte them
with thoyle of his spirite / and with mercie and
grace / and to delpyer them from deeth of theyr
soules / which is the consentynge to synne / and
to make them a liue with consentynge vnto the
lawe of God / and in certifienge them that they
be the Sonnes of God: And to put the hole tr-
ust in all that he suffred in his fleshe for thy sake
and in al promyses of mercie that are in him and
that thou be full perswaded that there is no no-
ther name vnder heuē giuen vnto mē to be saued

C.ij.

The fyfte Chapter

from sinne by / or to purchase forgiveness of the
lest synne that euer was committed.

Another conclusion is this: who so euer lo-
ueth God/ loueth al that beleue in God. For all
that loue hym that begetteth/ loue them that are
begotten of hym: and al that beleue in god are
begotten of God thow that beleue / and made
his sonnes: then all that loue God/ loue al that
beleue in god.

Another conclusion is this, when we loue
god & his lawe/ then we loue the sonnes of god.
Whiche is this wise proved: The loue of God
is to kepe the lawe of god / by the texte before &
after: the lawe of god is to loue oure neybores
and therfore if we loue god in keeping his lawes
we must nedes loue the sonnes of god.

But John shuld seme to be a very negligēt
disputer to many mē in that he here certifieth vs
of the loue of our neybores by the loue of god/
whē aboue he certifieth vs that we loue god be-
cause we loue our neiboures. He semeth to do as
I herde once a great clerke in orforde stande half
an houre in a pulpit to proue that chryste was a
true prophet by the testimonie of John baptiste
& a nother halfe houre to proue John the baptist
a true prophet bi thaudozite of chryste/ as we sai
clawe me/ clawe the: & as euery these might lig-
htly proue hym selfe a true man/ in beringe re-
corde to a nother as false as he & takinge recorde
of the same agayne. Whiche kynde of disputing
schole mē cal petitio picipij/ the prouynge of.ij.
certayne thinges/ etche by the other/ & is no pro-
uing at al/ as our holy father proueth thaudozit
te of scripture by his decrees (for the scripture is
not autentike but as his decrees admitte it) &
to make his decrees shine & appeere gloriouse/ &

Of Iohn.

to optayne auctorite/ he allegeth the scripture after his iuglig maner/ to make fooles sturkemad

¶ But it is not so here/ for both the demonstrations are certayne/ bothe the proffe of the loue of god & his lawe by the loue of my neybour/ & the proffe of the loue of my neybour by the loue of god & his lawe. For whē .ij. thinges are so ioyned together that they cannot be separated/ then the presence of the one uttereth the presence of the other/ whether so euer thou first seist. As if I se fire I am sure that somethinge doeth burne. And if I smel burninge / I am certified of fire. Euē so the loue of god is the cause why I loue my neybour: & my loue toward my neybour is the effeate of the loue of god. And these .ij. loues are euer inseperable/ so that whether so euer I fele first/ the same certifieth me of thother.

¶ Iohn calleth the loue of a mans neybour the dedes of loue/ after the Chewe speach/ as to helpe at nede. For the dede declarith what the mā is within. Nether can my loue to god & faith be seene to the worlde/ saue thow the workes. And by the workes doeth chyste comaunde vs to iudge. So that if a mā haue euil workes & continue th theri/ he loueth not god nor knoweth god/ no though he call him selfe master doctour/ or gods vicarie. Nether vnderstandeth he gods worde for al his hie diuinitie: but is in al his preaching an hipocrite/ a false prophet / & a lier though he his preaching please the world neuer so wel. Neuer the latter a man is certified that he loueth God per he cōe at the worke / by the testimonie of the sprite which is giuē him i earnest. The sprite saith Paule. Ro. 8. testifieth vnto our sprite/ that we be the sonnes of god: and then it testifieth that we beleue in god: for thow faith at we can

The fyrst Chapter.

nes. And then it certifieth me that I loue God. For faith and loue are inseperable. The spirite thozow faith certifieth my conscience that my synnes are forgiuen/ and I receaued vnder grace and made the very sonne of god/ and beloued of god. And then naturally myne harte breaketh out in to the loue of god agayne/ and I seeke howe to vtter my loue/ and to do god some pleasure. And because I can nether do seruice or pleasure vnto his awne parsonne/ my neybour is set befoze me/ to do god seruice and pleasure in him and to be to hym as Christe is to me/ because he is my brother/ bought with Christes bloude as I am. And I consent vnto that lawe/ and loue it yer I come at the dede/ and longe after the dede. And then when I loue my neybour in the dede accozdinge to this lawe/ I am sure that I loue hym truly. Or else if I examened not my loue by this lawe/ I might be disceaued. For some loue their neybours for pleasure/ profete/ glorie and for their doinge seruice only/ as our spiritualite loue vs/ and of that blessed loue/ do their besie cure to kepe vs in darknes: which loue is a signe that a man hateth God and his neybour therto/ and loueth hym selfe only. But gods lawe is that I shulde absteyne from myne awne plesure and profet/ and become my neybours seruaunt / and bestowe life and goodes vpon hym/ after the sample of Christe. Wherfore if I loue my neybour out of the loue of Christe and after the sample of his lawe/ I am sure that I loue hym truly.

And his comāndemētes are not grevous. For al y is borne of god overcometh y worlde: & this is y victorie

Of John.

¶ **O**uercometh the world/euen our faith

¶ **T**o loue is not payneful: the cōmaundemētes ar but loue: therfore they be not greuous/ because loue maketh the cōmandementes easy.

The seruice that a mother doeth vnto her childe is not greuous/ because she loueth it. But if she sholde do the tenth parte vnto one that she loued not/ hir harte wold braste for impacience. Vnto a mā that feleth not the loue of chryste/ it is as impossible to kepe the cōmandementes / as for a Camel to entre thow the eye of a nedle. But impossible is possible & easy to/ wher the loue of chryste is beleued. For it foloweth/ al that ar borne of god/ ouercome the world: that is to wete/ the deuyl which is the ruler of the world: & his disciples which haue their lust in his gouernaunce & consent to sinne/ both in body & soule / & giue the selues to folowe their lustes without resistance: & their awne flesh which also cōsenterh to sinne/ do thes ouercome/ with al that moueth to sinne. By what victorie? Merely thow faith. For if our soules be truly vnderlet with sure hope & trust/ & cōtinual meditaciōs of chrystes loue/ shewed al redy/ & of saloure/ helpe & aduysance that is promised i his name / & with the cōtinual memorie of their ensamples which in times past haue fought thow faith & ouercome: then wer it impossible for the world with all his chualtrie/ to ouerthrow vs with eny assaut or with eny ordinance that he coulde shoote againste vs. For if that faith & meditaciō wer euer present in vs/ then loue thow that faith/ shulde easily overcome what so euer perill thou couldest imagine. Weade in the bible & se what cōquestes faith hath made/ both in doinge and also sufferinge.

G. liij.

A goodly
similitude

The fyft Chapter.

The. xi. chapter vnto thebrews ministreth the examples aboundantlie. How mightie was Dauid when he came to fight / & howe ouercame he thowrow faith? And how mightier was he whē he came to sufferinge / as in the persecutiō of the king Saul? In so moche that when he had his most mortal enimie kinge Saul / that. xij. yeares persecuted him against al right / in his handes: to haue done what he wold with hym / thowrowe faith he twelched him not / nor soffred any man else to do though he was yet al his life a man of warre & accustomyd to murther & shedding of bloude. For he beleued that god shuld aduenge him on his vnrighteous kyng / vpon whom it was not lawful to aduenge hym selfe.

Who is it y ouercōmeth y worlde / but he y beleueth y Jesus is y sun of god?

¶ If to beleue that Jesus is gods sonne be to ouercome the worlde / then our prelates vnderstande not what belefe is / which affirme that the best beleffe & the worst man in the worlde may stande to gether.

¶ This is he y came by water & bloude Jesus Christe: not by water onli but by water & bloude. And it is y sprite y testifieth / because y sprite is true. For ther ar. iij. y beare witnesse in heauen. The father the worde & y holy gost. And these. iij. ar one. And ther ar. iij. which beare recorde i earth & sprite water & bloude / & these iij. ar one

Of John.

Chryste came with .iij. witnesses/ water/ blou
de & spzite. He ordenyde the sacrament of bapty
me to be his witnesse vnto vs. And he ordenyd
the sacrament of his bloude/ to be his witnes
vnto vs. And he powerith his spzite in to the
hartes of his /to testifie & to make the fele that
the testimonie of those .ij. sacramentes are true.
And the testimonie of thiese .iij. is/ as it after fo
loweth/ that we haue everlastige life in the son
ne of God. And these .iij. are one full witnese suf
ficiēt at the most that the lawe requirerh/ which
saith. ij. oz. iij. at the most is one full sufficiēt wit
nes. But alas we are not taught to take the sa
cramentes for witnesses/ but for imageseruice/
& toffoze the worke of them to God/ with such
a mynde as thold hethen offred sacrifices of be
stes vnto their Gods. So that what so euer tes
tifieth vnto vs/ that we haue everlastinge life
in Chzist/ that mowthe haue they stopped with
a leuēded maunchet of their pharisaicall gloses.

If we receaue the witnesse of men/
the witnesse of god is greater. For this
is the witnesse that God hath borne
of his sonne.

If the witnesse of men/ so they be. iij. is to be
receaued/ moche moze is the witnesse of God to
be receaued. Howe the witnesse that these .iij. wa
ter bloude/ & spzite beare/ is the witnesse of god
and therfoze the moare to be beleued.

He that beleueth in the sonne of
God hath the witnesse in hē selfe. And
he that beleueth not God/ makith

G.v.

The fyfte Chapter.

Hym a lyar/ because he doeth not be-
leue the witnesse that God hath testi-
fied of his sonne. And this is the wit-
nesse/that God hath given vs eter-
nall life:and this life is in his sonne.
He that hath y sonne/hath life. And
he that hath not the sonne of God/
hath not life.

The true beleuers haue the testimone of
God in their hertes/ & they glorifie God witnes-
sing that he is true. They haue the kyngdome
of God with in the & the temple of God with in
the/ & God in that temple/ and haue the sonne of
God & life thowowe hym. And in that temple the-
ey seeke God/ & offre for their synnes the sacrifici-
ce of Chyistes bloude/ & the fatte of his merries
in the fyre of their prayers/ & in the confidence
of that sacrifice go in boldly to god their father.

But the vnbeleuers blaspheme God & make
hym false/ describing hym after the complextiō of
their lieng nature. And because they be so full
stuffed with lies that they can receaue no thin-
ge else/ they looke for the kyngdome of God in
outwarde thinges & seeke God in a temple of stone
where they offer their imageseruice and the fatte
of their holy dedes: in confidence wherof they go
in to God & trust to haue euerlasting life. And
thoughe the texts testifieth that this life is only
in the sonne/ yet they will come at no sonne nor
sonne chynyng but as vncleane byrdes hate the
lighte.

These thinges haue I writen vñ

to you that beleue in the name of the sonne of God / that ye may knowe that ye haue euerlastyng life / & that ye may beleue in the sonne of God.

They that haue the faith of Chrystes Apostles / knowe that they haue eternall life. For the spzire testifieth vnto their spzites that they are the sonnes of God. Ro. viij. and receaued vnder grace. Wre doctours say they can not knowe whither they be in the state of grace: therfore they haue not the faith of thapostles. And that they knowe it not / is the cause why they rayle on it.

This is y cōfidence that we haue in hym / that if we aye ought accordinge to his will / he hearyth vs. And if we knowe that he hearith vs / what so euer we aye / we knowe that we haue the petitions that we aye of hym.

Chryste saith Mat. vij. are and it shalbe geue you. And John in the. xvi. cha. What so euer ye are in my name / he shall giue it you. To are in the name of Iesu Chryste and accordinge to his will be both one / and are no thinge elles but to are the thinges contayned in the promises and testament of God to vs warde / that God wilbe oure father and care for vs the in body and in soule: and if we synne or frayltie and repent forgiue vs / and minstre all thinges

To are
in Chry-
stes name

The fyft Chapter.

necessarie vnto this life/ and kepe vs that we be not overcome of euell &c. Nowe if they which beleue in Christ are bold with God that he heareth the & sure that he graunteth their petitions/ it followeth that they whiche are not bolde that he heareth them ner sure that he graunteth their petitions/ doo not beleue in Christe. They that goo to beed saines with which they neuer speake ner worde wher they be/ be not bolde that God will here the/ ner sure that he will graunte their petitions therfore they beleue not in Christe. That they be nether bolde nor sure/ appereth first by their dedes/ and secondarely by their awne confession: for they say what shuld God heare them or graunte the ought seinge they be vnworthy/ ye and they cofirme it with a similitude of worldly wisdom/ that they shulde be put backe for their malapertnes / & fare the worse/ as if a rude felowe shulde breake vp in to the kinges priue chambze/ and pzece vnto his awne parson without knockyng or speaking to eny other officer: so that they beleue it an augmentinge of synne/ to go to God them selues in the confidence of Christes bloude as he had them.

If a man se his brother synne a synne not vnto deeth/ let hym aye: and he shall giue hym life for the that synne not vnto deathe. Ther is a synne vnto deathe/ and for it say I not that thou shuldest pray, All vncightwises is synne. And ther is a synne not to deathe.

Of John.

What so euer synne we se in the worlde/ let
vs pray and not dispeare. for God is the God
of mercie. But for the sinne to death which is re-
sisting grace & fightinge agaynst mercie & open
blaspheming of the holy gost/ affirminge that Chri-
stes miracles are done in Beelzebub/ & his doc-
trine to be of the deuell/ I thinke that no Christē
man if he perceaue it/ can otherwise pray/ then
as Daule prayed for Alexandre the copper Smyth
the. ij. Tim. the last: that God wolde rewarde hi
accozdyng to his workes. They that go bac-
ke agayne after they knowe the trouthe/ & giue
thē selues willingly to synne/ for to folowe it
and persecute the doctrine of trouthe by profes-
sion to mayntene falschod for theyr glorie and
vauntage/ are remediless: as ye may se. Heb. vi.
and. x. Balam so synned: the false prophetes in
tholde testament so synned. the Pharises so sin-
ned: Alexandre so synned: and now many so syn-
ne: folowynge their pride and couetousnes.

The synne
ne to the
deeth.

We knowe that all y are borne of
God synne not: But he that is borne
of God kepeth hym selfe/ and the wic-
ked twicheth hym not.

As thou readest in the thirde chaptre/ they
that are borne of God canot synne/ for the seede
of God kepeth them. They canot cast of the yoke
of Christe & consent to contynue in synne
ner despye his doctrine/ ner persecute it/ for to
quenche it or to mayntene any thinge contrarie
vnto it. But in what so euer captiuitie they be
in the fleshe/ their hertes yeld not: but image to
breake lowse and to escape/ and flye away/ vnto
the partie and standart of their lord Christe.

The fyft Chapter.

And as men of warre they euer kepe watche and prepare them selues vnto warre/ and put on the armure of God/ the which is Gods worde/ the shyld of faith/ the helmet of hope/ & harnesse the selues with the meditatio of those thynges which Christe suffered for vs/ & with the samples of all the sainctes that folowed hym/ & thinke earnestly that it is their parte to liue as purely as the best & come after as fast as they can. And yet in all their workes they knowlege the selues sinners vnfaynedly/ as longe as one iot of the perfectnes that was in the dedes of Christ/ is lackyng in theirs. So that the deuell cannot twyche the hertes of the/ nether with pryde or vayne glorie of pure lpyunge/ nether to make the consentyng vnto the fleshe in grosse synnes/ if at a tyme they be takē tardy and ketch a fall. What so euer chaunce the/ the deuell can ketch no hold of them/ to kepe the still in captiuitie: but they will bzeake lose agayne/ & repent & doo penance/ to chast theyr fleshe that they come no moare vnder the deuels clawes.

We knowe that we be of God/ & that the hole worlde is set on myscheue.

They that beleue: that is to say/ put their trust in Christ/ se both their owne glorious state in God/ & also the wretched estate of the worlde in their wickednes. But the worlde as they knowe not God/ ner the glorie of the sonnes of God: Cuē so they se not their awne miserable estate in wickednes and damnation vnder the lawe of God/ but the worse they are/ the bolder they be and the surer of them selues/ the further from

Of John.

repentaunce and the moare stondyng in their
awne cōceptes / for the darkenes that is in the.
And therfore say oure doctours / a man cannot
knowe whether he be in the state of grace or no
nor nedeth to care therfore. And they be therfore
the blynde leaders of the blynde.

We knowe that the sonne of God
is come / and hath giuen vs vnderstō
dinge to knowe hym that is true: and
we be in the trueth throue Iesus
Christe. He is Very God and eternall
life.

Christ is all and the fontayne of all & of his
fullnesse receaue we all. And as he powzeth the
giftes of his grace vpon the that beleue in hym
so he gyueth the vnderstondinge to knowe the
very God / and that they be in the very God
and that they haue optayned that throue his
purchasinge: and leueth not his shepe in da-
rknes. And the same Iesu Christ is very God
and eternall lyfe: God and eternall lyfe was
he from the beginnyng / and became man for
the greate loue he had to vs / for to bryng vs
vnto his eternall life. And he that hath any o-
ther way thither / whether his owne workes or
other mens / or workes of ceremonies / or sacra-
mentes / or merites of saindes / or of ought sa-
ue Iesu Christe only / shall neuer come thi-
ther. The world seith the pope / and seith that
they whiche be in the pope / be lordes in this wo-
rld: and therfore they care to be in the pope: but
whether they be in God or not they say / it is not
necessaire to knowe.

The fyft Chapter.

Little children beware of ymages.

Idola-
trie.

Idolater

Serue none ymage in your hertes. Idolatrie is Greke/ and Theſſeleſhe is imageseruiſe: And an Idolater is alſo Greke/ and Theſſeliſhe an imageseruaunt. Be not ydolatres nor comyt ydolatrie/ that is be none imageseruautes/ ner doo any imageseruiſe/ but beware of ſeruinge all maner images. And thinke it not ynoughe to haue put all thimages of falſe Gods out of the way/ yf ye nowe ſet bp thymage of very God & of his true ſaides/ in their rowmes/ to do the ſame ſeruiſe vnto the/ which ye did vnto the other. For ye maye do as ſtronge imageseruiſe vnto the ymage of God & of his ſaindes/ as vnto thimages of falſe Gods: ye thou maiſt committe as greate idolatrie to God/ and yet befoze none outwarde ymage/ but befoze thymage which thou haſt fayned of God in thyne herte/ as thou maiſt befoze an outwarde image of the deuill. The iues in the temple of God wher was none image of God/ did as greate imageseruiſe to God/ as the hethen vnto their falſe goddes: ye the Iues in doinge to God the thinges which God commaundid the/ did committe worſe Idolatrie and ſynned greuouſerly agaynſt God/ then the hethen did in offeringe vnto their falſe Goddes/ which thinge to be true/ the prophetes teſtifie. For when the Iues dyd their ceremonies and ſacrifices: the meanyng and ſignification loſte/ ad the cauſe forgotten which God ordenyd them for: to ſater and pleaſe God with the gloriousnes of the dede in it ſelfe/ & to purchaſe ought of hym for the coſtlynes or propernes of the preſent/ what other made they of god in their imagination/ then a childe whom if he criſe or be diſpleaſed/ men ſtill with a popet/ or if

Beware of Images.

we will haue hym to do ought make hym an
hoise of a sticke.

If thou brynge a bolle of bloude & set it befo
re God/ to flatter hym/ to stroke hym/ and to co
ry and clawe hym/ as he were an hoise/ and ima
ginest that he hath pleasure and delectatio the
rin/ what better makest thou of God/ the a boe
chers dogge? If thou brynge the fat of they be
stes to God/ for the same imaginatio/ what ma
kest thou of God/ then one that had nede of gre
ase to grease shoues or smeere bootes? If thou
burnest bloude & fat together to please god/ whe
at other thinge doest thou make of God/ then
one that had lust to smell to burnt stotelle?

God commaundyd a curtesye of all first ripe
frutes to be offred: not to be an imageseruice/
but a witnesse and testimonie that he had made
them growe / that the poeple shuld not forget
God/ but thinke on his benefites and loue hym
and of loue kepe his commaundementes. And
likewise if any had synned agaynst Gods lawe
God commaundyd that they shuld repent/ and
then brynge a beste & slei it & offre the bloude &
the fat of thinwardes: not to make satisfactio/
but to testifie only that God was peased / and
had of his mercie at the repentaunce of the herte
forgiuen the sinne. The sacrifices of bloude we
re ordenyd partely to be a secret prophesying of
Christes blondeshedinge/ and partely to be a
testimonie and certifieng of oure hertes / that
the synne was forgiuen and peace made betwen
vs and God/ and not to be a satisfaction. For
that wer: imageseruice/ and to make an image
of God.

We reade in the hystories that when a loue
day or a truse was made betwene man and man

Litle Children

the covenantes were rehersed: and vpon that/ they lewe bestes in a memoriall and remembrance of that poyntement only. And so were the sacrifices signes and memorialles only/ that God was at one with vs. For the Jew could beleue no wordes though an aungell had spoken/ without a token/ as we holde vp oure fingers and clappe handes. And likewise what so euer they were bidde to doo / they must haue had a token of remembrance / though it had bene but a ringe of a rushe/ as it is to se in the Bible.

¶ Euen so oure images/ reliques/ cerimonies and sacramentes were oure memorialles & signes of remembrance only. And he that giueth in his harte moare to them then that/ is an image seruant. But when God is a spzite and worshipped in the spirite/ we for lacke of faith/ beinge spiritles/ and hauinge no powze to desire of God any spirituall thinge/ serue God in the body/ with imagined seruice/ for suche worldy thinges as oure profession is to defyc. Who kysseth a relique or beholdeth an image for loue of the saintes liuinge / to folowe their sample? Nay we will fast the saintes euens and go barefoot vnto their images and take payne/ to obtayne greater pleasure in the worlde/ and to purchase worldy thinges as mayntene the body in lustes that the soule cannot once wishe for powze to liue as the saintes liued or to lōge for the life to come. If we went in pilgrimage to kepe the remembrance of the saintes lyuinge in mynde for our reensample/ and fasted and went barefoote to tame the fleshe that it shulde not lust after suche worldy thinges which we nowe desire of the saintes / then did oure fastyng and pilgrima-

Beware of Images.

ge golnge serue vs / ye and the saincte were yet
oure seruaunt to edifye vs in Christe with the
remembraunce of his life left behinde / to preache
and to prouoke vs to folowe then sample. For
oure bodely seruice can be no seruice vnto the
saide which is a spirite / except we intagen hym
to be an image.

T Saincte White must haue a chese once in a
pere / and that of the greatest sorte whiche yet
eateth no chese. It shalbe giuen vnto the poore
in his name saye they. First that to be false we
se with oure eyes. Secundarely Christe com-
maundeth to care for the poore / and giue them
all that we may spare in his name. sayeng that
what is giuen them is geuen hym / and what is
denyed them is denyed hym. If the lawe of Ch-
riste be wzitten in thyn harte / why distributest
thou not vnto thy brethren with thyn awne
handes / in the name of thy sauoure Iesu Ch-
riste which dyed both for them & the / as thou
hast bowed and prompted to hym in the ba-
ptyme?

It is giuen vnto saincte whittes chappeleyn.
Saincte whittes chappellayne hath a stipend all
ready sufficient for a Christen man / and ought
to receaue no moare / but therewith to be content
and to be an ensample of despisinge couetous-
nes. Hoar ouer that prest that wold folowe the
yuinge of Iesu Christ as saincte white did and
each his parishens to do so / were a right ch-
aplayne of Christe. And they haue a promise to
be feade and clothed as well as euer was their
master in the name of Christe. And so be they ad-
uer ware / so that they nede not to begge in the
name of saincte white.

Little Children

What shall saide white doo for the agayne
for that greete chese? (for I wot well it is not
giuen for nought) giue abundance of mylke to
make butter & chese? All we that beleue in Chri
ste/are the sonnes of God/ and God hath pro
mised to care for vs/ as moche as we care for the
kepinge of his commaundementes/ and hath
promised that we shall receaue what so euer we
axe to his honoure and oure nede/ of his hande.
If the we be the naturall sonnes of God/ why
run we from oure father/ a begginge to saint
white? Sainct white sendeth no rayne vpon the
erthe ner maketh the sonne shyne therō ner ma
keth the grasse growe. Nether is ther any gods
worde that he will nowe doo so moche for vs at
hyr request. But God hath promised if we will
kepe his lawes to doo so moche for vs at oure
awne request/ for the bloude of his sonne Iesu.
What other thinge then is thy seruinge of sain
cte white/ then lacke of faith and trust to godw
arde in Chyistes name/ and a false sayth of thy
nawne saynyng to sainte white warde for thy
ne imageseruike or seruinge hir with chese/ as
thoughe she were a bodely thinge? And like dis
putation is it of all other sainctes.

And as we worshipe the sainctes with ima
geseruike to obtayne temporall thinges: euen so
worshipe we God. And as the Jewes turned
their sacrifices vnto image seruice whiche were
giuen them of God to be signes to moue the to
serue God in the spirite: Euen so haue we our
sacramentes. And for an ensample lat vs tak
the masse/ which after the popes abuse of it/ is
the most damnable imageseruike that euer wa
sence it beganne. Chyiste accordinge to the testi
monie of the scripture/ made in the dayes of hi

Beware of Images.

fleshe/satisfaction for all the synne of them that
had or shulde beleue in his name/ and obtained
that they shulde be the sonnes of God/ & taken
from vnder the damnatio of the lawe and put
vnder grace and mercie/ and that God shuld be
reforth deale with the as a mercifull father dea
leth with his chyliden that run not away from
hym / no though he ought be at a tyme chaunced
amysse: but tary ever still by their father and by
his doctrine/ and confesse their trespass/ & pro
mise henceforthe to enforce the selues vnto the
vmost of their power that they doo no moare
so negligentlye. And this purchase made he with
the thinges whiche he soffred in his fleshe/ and
with the stronge prayers which he prayed. And
to kepe this testamēt/ euer fresh in mynde/ that
it were not forgotte/ he left with vs the sacra
ment or signe of his body and bloude / to stren
gthe oure faith and to certifie oure conscien
ce/ that oure synnes were forgiven assone as we
repentyd and had reconeyled oure selues vnto
oure bzethern: & to arme oure soules / thozon
the contynuall remembrance of Chzistes deeth/
vnto the despisinge of the worlde / mortifyeng
of the fleashe/ and quenching of the lustes and
thurst of worldly thinges. As they whiche haue
dayly conuersation with the sicke and miserable
and are present at the deethes of men / are mo
ued to dislike the worlde/ and the lustes therof.

¶ And as Chziste had institute the sacrament
of his body and bloude/ so the bisschopes in the
procelle of tyme/ set signes of all the rest of Ch
ristes passion/ in the ornaments and gestures
of the masse: so that the hole passion was dayly
described before oure eyes / as though we had
presently looked vpon it.

Little Children

And that thou maist se for what cause they
came vnto the sacrament/ they reconciled them
selves eche to other/ if any man had offended
his brother/ yere they were admitted in to the
agregation or bodye of Christe to be mēbres of
eche other knitt together in one faith and loue to
1. Cori. xi. eate the lardis supper (as Paul callith it) for the
1. Cori. x. cōgregatiō wh^{ch} gatherd is called Christis body
1. Cori. x. & Christ their hed. And likewise if a man had be
Ephesi. i. takē in opē synne/ agēste the professiō of his ba-
ptisme/ he was rebuked opēly. And he confessed
his synne openly/ and aresd forgiuenes of God
and of the congregation whom he had offended
with then sample of his euell dede: and toke pe-
naunce as they call it/ of the congregation/ that
is/ certayne discret iniunctions howe he shulde
liue and orde hys selfe in tyme to come and ta-
me his fleshy/ for thauoydinge of the saide vice:
because his confession and repentaunce whiche
he semed to haue/ shuld be none hypocrisie/ but
an earnest thinge. For if an open synner be foun-
de amonge vs/ we must immediatlie amēde hym
or cast hym out of the congregation with defia-
unce and detestation of his synne/ as thou seist
howe quychly Paule cast out the Corinthian/
that kept his fathers wife / and when he was
warned wold not amende. Or else if we soffre
such to be amōge vs vnrebuked/ we can not but
attonce fall from the constancie of oure professi-
on/ and laughe and haue delectation and con-
sent vnto their synne/ as it is come to passe tho-
rowe out all Christendome. Which is. x. thous-
ande tymes moare abominable then if we syn-
ned oure selues. For the best man in the world
that hateth synne/ might at a tyme thorowe
frailtie of the fleshe be drawne to synne. But it

Beware of Images.

is all together deuellishe and a sure token that the spirit of Chryste is not in vs ner the profession of oure baptism written in the herte/ if we laughe at a nother mans synnes / though we oure selues absteyne for shame or feare of hell or for what so euer imagination it be / or that we be so blynde that we se no nother synne in vs / then oure outwarde dedes. And the penance enioyned fraile parsones / that coulde not rule them selues was vnder thauozite of the curate / and the sad and discrete men of the parish to releisse parte or all at a tyme if necessite required / or when they sawe the parson so growne in perfectnes that he nedyd it not. But se wher to it is nowe come / and after what maner oure holy father that is at Rome dispenseth with all together? And se what oure busshopes officers doo / and where thauozite of the curate and of the parische is become. If in .x. parishes rounde ther be not one lerned and discrete to heale the other / then the deuell hath a greate swynge amonge vs: that the busshopes officers that dwell so ferre of / must abuse vs as they doo. And if within a diocese or an hole lande / we can fynde no chyft / but that the pope that dwellyth at the deuell in hell / must thus mocke vs / what a trocke thinke ye hathathan amonge vs: And all is because we be hypocrites and loue not the way of trueth / for all oure pretendinge the contrarie.

And to begynne with all / they said Confite or and knowleged them selues to be synners. And then the prest prayed in generall for all estates and degrees and for encrease of grace / and in especially if nede required: vnto whiche prayers the people harkened and said Amen.

Little Children

And the the Gospell and glad tydings of forgiveness of synnes was preached/ to ster by oure faith. And then the sacrament was ministred for the confirmation of the faith of the gospell/ & of the testament made betwen God and vs of forgiveness of synnes in Chyistes bloude/ for oure repentance and faith: as ye se howe after all bargens there is a signe therof made/ ether clappinge of handes/ or bowyng apeny or a grote/ or a pece of golde/ or giuinge some earnest / and as I shewyd you/ howe after a truse made they slewe bestes/ for a confirmation. And then men departed/ euery man to his busynes/ full certified that their synnes wer forgiven/ and armed with the remembraunce of Chyistes passion and deeth for the mortifyinge of the fleche all the daye after. And in all these was nether the sacrament nether other ceremonies of the masse image seruice to God/ and holy dedes to make satisfaction for oure synnes / or to purchase suche worldly thinges as the gospel teacheth vs to dispise. And nowe compare this vse of the masse to oures/ and se whether the masse be not become the most damnable ydolatrie and image seruice that euer was in the worlde.

We neuer reconyle oure selves vnto oure brethren which we haue offendid: we receaue vn to oure masse the open synners / the couetouse/ the extortioners/ the adulter/ the bacbiter/ the common whoze/ and the whoze keper / which haue no parte in Chyiste by the scripture/ ye suche are soffred to say the masse/ as the vse is nowe to speake/ ye suche are we compellyd with the sword to take for oure pastores and curates of oure soules and not so hardy to rebuke them. Whether doo they repent and confesse their synnes/

Beware of Images.

and promise amendment/ or submitte them sel-
ues to holsome iniunctions for thaboydinge of
such synnes/ and tamping of their fleshe. The lat
Confiteor and knowlege oure selues to be syn-
ners in latyne/ but neuer repent in Englishe.

The priest prayth in laten and saith euer moze
a stil Masse/ as we saye. For thoughe he synge &
streyne his throte to crye lowd vnto them that
be by hym/ yet as longe as no man woteth what
he prayeth/ or whether he blesse or curse/ he is do-
me and spechles. And so in that parte we abide
frutlesse & vntaught howe to praye vnto God.
And the gospel is songe or sayd in latyn only &
no preachinge of repentaunce toward the laweful
faith toward Christ had. And therfore abyde
we euer faytheles & without studienge to ame-
nd oure liuinges. And of the ceremonies of the
masse we haue no nother imagination/ then that
they be an holy seruice vnto god which he recea-
beth of oure handes and hath greate delectatio[n]
in them and that we purchase greate fauoure of
god withe them/ as we do of greate men here in
the world with giftes and presentes. In so mo-
che that if the priest said messe without those ve-
stinētes or left thother ceremonies vndone/ we
shulde al quake for feare / and thinke that there
were a synne committed ynoughe to sinke vs al
and that the priest for his labourer wer worthe
to be put in the popes purgatoire and there to
be bzent to ashes.

¶ And of the very sacramente it selfe we kno-
we no nother thinge then that we come thither
to se an vnseable myracle/ which they affirme/
the angels in heuen haue no power to do: sed so-
lis presbyteris/ quibus sic congruit/ vt sumans
acc dent ceteris: howe that byed ys turned in to

R.b.

Litle Childzen.

the body/ and wine in to the bloude of Christ/ to
mocke our seinge smellinge/ felinge & tastinge/
which is a very stronge faith/ & moare a greate
deale (I thinke) then the texte compelleth a man
to. Neuer the later it were some what yet/ if th-
ey had bene as louinge/ kynde/ careful and dili-
gente to teach the people to repente/ and to bele-
ue in the bloude of Christ for the forgeuenes of
theyr sinnes vnto the glozie of the mercie of god
& of his exceedinge loue to vs/ and vnto the pro-
fite of oure soules/ and apon that preachinge to
haue mynistred the sacramente as a memoziall/
remembrance/ signe/ token/ earnest/ the seale of
an obligation and clappinge of handes to geth-
er for the assuerace of the promise of god/ to qui-
et/ stablisch and certifie oure consciences/ and to
put vs out of al waueringe & doute that our sin-
nes were forgiven vs and god become oure fa-
ther & at one with vs/ for which cause only christ
ordened it: as they were zelouse and feruente to
mayntene the opinion of so turnynge bred and
wine in to the body & bloude of Christ/ that it ce-
aseth to be bred & wine in nature/ vnto their aw-
ne glozie and profit/ with out help of scripture/
but with sottle argumētes of sophistrie and with
crafty wiles. first with takinge awaye halfe the
sacramente/ lest if the people shulde haue dronk
the bloude of Christ/ they shulde haue smelt the
sauoure and fealte the tast of wine/ & so haue be-
ne to weake to beleue that there had bene no wi-
ne. And secondarily when they durst not robbe
the people of al the sacramente/ they yet toke a-
waye comē bred/ & imagined maunchetes which
maye not be handled/ and in sight haue no simi-
litude of bred/ & in eatinge very litle tast/ if the-
re be any at al. And thridly who they coulde not

Beware of Images.

catch with those craftes/ against hym they disputed with the Iwerde. For when they had taken away the significatiō & very entente of the sacramente/ to stablish the eare confessiō/ their merites/ deseruinges/ iustifience of workes & lyke inuencion vnto their awne glorie & profit: what had the sacramente bene/ if they had not made of that other opinion an article of the faith? But now when they haue destroyed for the nonce that faith which profited/ & haue set vp with willes/ subtiltie/ falshed/ gyle and with violēce/ that faith which profiteth not/ we haue good cause to iudge & examine the doctrine of the spirites/ whether it be groundēd vpon gods worde or no.

But I aske/ wherfore we beleue that Christs body and his bloude ys there presente: verely as many heads as many wittes / euery man hath his meanynge. We take paynes to come thither to se strange holy gestures / wherof/ saye they to their shame/ who knoweth the meanynge or of the other disgysinge: & to heare straunge holy voyces/ where of/ saye I also that no man knoweth the vnderstandinge: & to loke vppō the sacramente: & al to obteyne worldly thinges/ for that seruice. Why maye not a man desire worldly thiges of god: yes/ we ought to aske of god only sufficiencie of al worldly thinges/ as we do spiritual thinges/ yet not for bodily seruice/ when god is a spirite: but for the goodnesse & mercie of our father & for the trueth of his promyse & deseruinges of his sonne. And so when we do mē bodily seruice / we ought to loke for our wages of god: lest if he moue not the hartes of our masters/ we be shrewdly payed: & like wise whē we lende or bargē/ we ought to desire god for paymēt/ lest thou our negligēce be forget vs/ &

Little Childzen.

the appoyntmentes be not truly kepte . Some
there be yet / that aske heuen. But for bodily ser
uice: which is lyke abhominacion.

But who cometh thither with repentaunce
and faith / for to obtayne forgeuenesse of his sin
nes / and with purpose to walke in the life of pe
naunce for the tamping of the flesh that he sin
ne no moare: and to stablish his herte in that pur
pose / and to arme his soule agens al that moue
to the contrary / and when he goeth home is cer
tified in his conscience / thow that signe ad to
ke / that his sinnes are forgeue him: as Noe was
certified bi the signe of the raynbow that the wo
rld shuld no moare be ouerrunne with water:
and as Abraham was certified by the signe of
circuncision that god wolde fulfil to hym ad his
offspringe al the mercies that he had promised: &
as Abraham Genesis. xv. when he asked a signe
to be sure that he shuld possesse that lande of Ca
naan / was certified thow the signe that God
gaue hym there of / and of the foure hundred ye
res that his posterite shulde be in thraldome in
Egipte and of theyr deliuerance: and as Gedi
on was certified by the signe of hys flese / of the
victory that god had promysed hym: and as ma
ny other that beleued in God / were certified by
the signes that god gaue them / of the promyses
which god made them: Merely no man. For our
prelates which laye for themselves / compelle in
trare / compel not vs to entre in to any such seek
er wil sofre any such meate to be set before vs:
for feare of ouerthrowinge the foundation of
their false byldig wherof sprigeth so gret glorie
& profit vnto the / which foundacio to byld thei
lyes vpon / they could neuer haue layed / excepte
they had first thrust this doctrine of oure soules

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health cleane out of knowlege. And as sone as they had blynded that light/ they became leaders in derkenes: and made of the messe Image seruice: so that the strange holy gestures / and the strange holy voices / and strange holy vestures / with al other strange holy ceremonies / muste be meritorious werkes to deserue longe life / helth / ryches / honoure / fauour / dignite and aboundance of al that we haue / forsakinge our baptysm / & to arme vs frome bearinge of the crosse with christe. And they haue made of it a pil of two contrary operations: so that the same medicine that preserueth oure soules frome purgatory / dothe purge the bodie of house / landes / rentes / goods and money / that it is made as bare as Iobe and as baulde as a coote. And the light that rebuketh them / they cal sediciouse / that it maketh the subiectis to ryle agensse their princes. which thinge the ypocrites layed sometyme vnto the prophetes / as ye may see in the olde testamente. And at laste they layed it vnto Christis charge / as ye may see in the gospel / and to the charge of the apostles / as ye may see in their actes. But at al such tymes / the ypocrites their selues sterred by such a swerde to mayntene their falsheid / that euermoze a grete parte of the worlde perished thorow their owne myscheuouse incensinge and prouokynge princes to batayle.

¶ These ypocrites layed to wyckednes charge (and do yet) that his doctrine caused insurrection: but they / to quenche the truthe of his preaching / slew the right kinge / and set vp. iij. false kinges a rowe: by which myscheuouse sedicion / they caused halfe englonde to be slayne by / and brought the realme in to sicke ruyne and desolacion that. &c. More coulde saye in his vtopia / that

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as engliffmen were wonte to eate shepe / euen
so their shepe nowe eatv^p them by hole parell^s
es at once / besydes other inconuenientes that
hethen sawe. And so the ypocrytes sape now ly-
kewise: that Gods worde causeth insurrection:
butte ye shal see shortly that these ypocrites
themselves attir their olde wonte and ensamp-
les in quenchinge the truthe that vttereth the-
ir iuglinge / shal cause al realmes Christen to ry-
se one agens^t a nother / and some agens^t them-
selves. ye shal see them tunne oute befoze the
pear come aboute / that which thei haue
bene in brewing (as I haue mar-
ked) aboue this dosen ye-
ares. &cetera.



This moch I haue sayd because of
them that disceaue you / to ge-
ve you an occasion to iu-
dge the spirites.



The yere of our lord. 1531. in September.



